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ENVIRONMENTAL AND ORGANIZATIONAL FACTORS INFLUENCING SIMILARITIES AND DIFFERENCES BETWEEN NONPROFIT HUMAN SERVICE PROVIDERS THAT ARE FAITH-BASED AND THOSE WITH NO RELIGIOUS AFFILIATION

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A Dissertation submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy at Virginia Commonwealth University.

by

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By Geraldine Lewis Meeks, Ph.D.

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The American social welfare system is a mixed system consisting of loosely coupled government programs, private nonprofit and for-profit organizations, and grassroots and religious entities. Although religious entities historically played a key role in the development of the social welfare system, the faith-based initiative of President George W. Bush targeted religious service providers to receive government funding and

take on a larger role in service delivery to at-risk populations, based on the belief that these providers were substantially different from traditional providers.

Using a cross-sectional research design and a survey instrument created for the study, data were collected from 121 nonprofit service providers in the Richmond Metropolitan Statistical Area of Virginia. Nonprofit organizations were selected from three online databases using identified criteria and sent paper surveys and/or emails inviting them to complete a web-based survey. The study identified similarities and differences between characteristics of faith-based service providers and traditional providers and used a conceptual model composed of Resource Dependence Theory and Neo-Institutional Theory to suggest dynamics impacting similarities and differences between providers.

Data analysis included univariate and multivariate analysis of organization characteristics. Univariate findings identified that faith-based organizations in the study were older, served more people in 2006, generally provided services via volunteers, received more funding from congregations and other religious entities, and did not favor membership in professional organizations. Other than these notable differences, faith-based providers were similar to their traditional counterparts. A multivariate analysis used a two-group discriminant function (DFA) procedure to determine which variables best discriminated between provider groups. Two variables, funding from congregations/other religious entities and funding from government grants/contracts, were found to be the most important discriminating variables.

Study findings were consistent with prior research comparing the provider groups. Although some differences do exist, overall similarities tended to outweigh differences, which suggests the claim of substantially differences between providers did not fit the geographic area studied. For those concerned with community service delivery, the implication is that recent economic developments suggest that attention should be placed on collaboration and service delivery capacity-building rather than on the differences between service providers.

Chapter 1: Introduction

Service delivery to those in need at the local community level in the United States has become increasingly complex. Gilbert and Terrell (2002) identify four challenges to local service delivery systems: (1) fragmentation or problems in relationships and characteristics of providers; (2) discontinuity or problems due to gaps in service networks or service options; (3) unaccountability or problems due to power inequities between consumers and decision-makers; and (4) inaccessibility or problems due to difficulties in obtaining services. This study centers on one aspect of the first challenge, i.e. potential fragmentation or problems in relationships and characteristics of providers, by examining similarities and differences among characteristics of nonprofit human service providers.

Local service delivery issues can be attributed, in part, to the evolution of the American system of social welfare into a mixed service delivery system consisting of loosely coupled government programs, private nonprofit and for-profit organizations, voluntary or grassroots associations, and religious entities. Recent social policy developments have resulted in some changes in the types of service providers, how many of each type are providers, what services are provided, and what populations are served at the local community level. One of these developments is the targeting of religiously-

based community service providers to receive government funding and take on a larger role in direct service delivery to at-risk populations. One motivator for the targeting of religiously-based community service providers has been assertions about the superiority of their services compared to services provided by government-run programs and traditional nonprofits. Although started during the Regan Presidency, the faith-based initiative became a major part of the national policy scene during the presidency of George W. Bush and the creation of the White House Office of Faith-Based and Community Initiatives. Even long established religiously affiliated providers such as Catholic Charities and Lutheran Family Services were labeled as large, inefficient and ineffective bureaucratic service providers, along with government-run and traditional nonprofits. All of these traditional providers were charged with failing to provide holistic services that change the lives of those they serve (Kuzma, 2000).

Considerable public dialogue has emerged concerning the implications of the faith-based initiative for service delivery to those in need. A number of questions have been raised including the following: Is the constitutional separation of church and state being violated? Should federal funding support faith-based providers that hire staff based on the faith of the applicant? How far can integration of religious beliefs in service delivery go before it becomes coercion or proselytization? Is government abdicating it responsibility for needy citizens? Will the inclusion of significant numbers of small faith-based service providers in service delivery further complicate or destabilize the community service system and result in loss of quality and availability of services? The last question fits with Gilbert and Terrell's fragmentation challenge.

This study sought to provide knowledge about the characteristics of faith-based human service providers in Central Virginia that could contribute to a discussion of the aforementioned policy questions. The study addressed two basic questions: (1) Who are faith-based human service providers, i.e. what are their characteristics, and, (2) How are they similar and different from nonprofit human service providers with no religious affiliation. It is anticipated that information about the composition and characteristics of these human service providers can be used in service delivery planning, funding decisions and policy making that will contribute to improved service delivery in Central Virginia.

The remaining portion of this chapter provides a brief history of the involvement of religious entities in social welfare in the United States in order to set the stage for discussion of the faith-based initiative. The next section presents a capsule review of the involvement of religious groups in U.S. social welfare. A comprehensive discussion of the development of U.S. social welfare is beyond the scope of this study but can be found in several sources (Day, 2003; Jansson, 1988; Karger & Stoesz, 2005; Trattner, 1989).

Churches and Religious Groups in U.S. Social Welfare

During colonial times people in need turned to family, friends, neighbors, and the church or congregation for assistance. As the population grew, the need for organized forms of assistance became evident and voluntary associations began to form during the early 1800s. These associations later became formal nonprofit organizations focused on assisting primarily children, youth, and immigrants. Many voluntary associations were sponsored by or affiliated with churches or other religious groups. During the early 1900s

in several urban areas with large concentrations of immigrants and others in need, some public facilities run by local or state government opened. This assortment of service resources continued until the economic depression of the 1930s proved to be too much for the existing network of public facilities, nonprofit organizations and churches or congregations (Netting, 1984b; Trattner, 1989). The federal government therefore took on a major role in addressing the needs of its citizens via the development of social programs through the New Deal legislation and the Social Security Act of 1935. Federally funded entitlement programs such as Aid to Dependent Children (later Aid to Families with Dependent Children), Medical Assistance (Medicaid) and the Food Stamp Programs became notable foundation pieces of the American social welfare system (Jansson, 1988).

Although the involvement of churches and religious groups in social welfare delivery decreased with the entrance of the federal government, it did not disappear. Federal funding of social welfare was initially limited to public entities with nonprofit and religiously affiliated agencies providing supplemental services. This began to change by the 1950s when federal funding began to appear in the budgets of nonprofit organizations, including some religiously affiliated organizations (Netting, 2004). By the 1990s the budgets of most nonprofit social service providers consisted of 42% or more in government (federal, state, and local) funding (Monsma, 1996). This was also true for religiously affiliated organizations with 65% of Catholic Charities, 75% of Jewish Board of Family and Children's Services, and 92% of Lutheran Social Ministries funding reportedly coming from government sources (Monsma, 1996). Although not as widely

known, government funding to other religiously affiliated organizations was also reportedly significant. For example, the Salvation Army received 15% of its funding and Volunteers of America received 96% of its funding from government sources (Dennis, 1996, Netting, 2004).

Social Policy Developments

Beginning in the 1980s with the Reagan Administration, federally sponsored social welfare programs came under attack from conservative political forces that believed the federal government should not fund entitlement programs (Day, 2003). Several policy changes ensued that have resulted in major alterations in community service delivery. One policy change involved shifts in federal funding of social welfare that included significant cuts in funding and a conversion from direct grants to service organizations to state block grants and purchase of service contracting (Smith, 2002). Block grants represent federal monies sent to states to fund a wide range of services including social services, but with the total amount generally fixed. This conversion placed decision-making on the amount of the funds to use for social services in the hands of each state and resulted in shifts in the amount of funds available to communities for various social services. Purchase of service or fee-for-service contracting replaced direct grants with standardized reimbursement payments based on specific services rendered. Service organizations were therefore placed in the position of raising funds to provide services with the reimbursement rates often lower than the actual cost of providing services. Federal spending cuts and modifications in funding were quickly followed by spending cuts and modifications in method of payment by states and localities. At the

same time, policymakers and politicians began to call for nonprofit, for-profit and religious organizations at the local level to provide increased contributions to those in need and take on larger roles in service delivery to offset changes in federal funding.

A related alteration in the social welfare system was the entrance of for-profit organizations into areas of social services previously dominated by non-profit organizations. Along with this change came an explosion of new non-profit organizations all of which resulted in heightened competition for funding (Smith, 2002). This alteration was sparked by shifts in government funding from direct grants to purchase-of-service contracting and open invitations from policymakers to for-profit organizations to seek government funding. This invitation was made by policymakers who believed that introducing free-market elements into social services would reduce costs (Gilbert & Terrell, 2002).

Another policy transformation, reform of the social welfare system, developed from the belief that welfare dependency among the poor had been created by federal entitlement programs. One major entitlement program Aid to Families with Dependent Children (AFDC) was replaced by a block grant program Temporary Assistance to Needy Families (TANF) with the passage of the Personal Responsibility and Work Opportunity Reconciliation Act of 1996 (PRWORA). TANF allowed each state to use its block grant to create a program of limited assistance to families with strict time limits and work requirements. Included in PRWORA was a little known portion, Section 104 entitled "Services Provided by Charitable, Religious or Private Organizations". This section became known as Charitable Choice and provided that states could enter into contracts

with charitable and faith-based organization to provide services under TANF on the same basis as any other nonprofit organization without limiting their religious character (Kennedy, 2001). Prior to this time, religious service organizations generally could not receive federal funding without strictly limiting the religious nature of their services. (Netting [2004] notes several exceptions to this pattern included The Salvation Army and Volunteers of America).

Although Charitable Choice provided the foundation for changes in the way faith-based service providers could utilize federal funding, very little changed until the election of President George W. Bush in 2000. During his campaign for president, George W. Bush promised to make changes in the way the federal government worked with religious organizations based on the belief that government and traditional nonprofit programs were ineffective in changing the lives of those in need (Kuzma, 2000). In January 2001, President Bush, in one of his first acts as President, created the White House Office of Faith-Based and Community Initiatives and established Faith-based Centers in five cabinet departments including Health and Human Services, Housing and Urban Development, Education, Labor and Justice. He ordered each Center to conduct a department-wide audit to identify all existing barriers to the participation of faith-based and other community organizations in the delivery of social services (The White House, 2001). In 2002 following release of the audit results, the President issued an Executive Order directing federal agencies to take steps to ensure that all of their policies were consistent with the "equal treatment" principles enunciated in the Executive Order. Equal treatment principles included allowing the display of religious icons and other symbols,

use of religious tests by faith-based providers when hiring or firing personnel, and allowing recipients of federal funds to choose faith-based providers. Religious organizations could compete for federal funds without restricting the religious nature of their services "so long as they obey all legal requirements" (Farris, Nathan & Wright, 2004). Broadly stated legal requirements included:

1. prohibiting use of federal funds to support "inherently religious" activities;
2. separation by time or location of inherently religious activities from government-funded services;
3. accounting methods that separated government money from other religiously intended funding;
4. allowing program participants to choose to or not to attend or take part in religious activities;
5. administrative procedures that distinguished the work of partially funded employees working on government funded activities from their work in religious activities; and
6. non-discrimination against those seeking help based on their religious beliefs or lack thereof (Farris, et al., 2004).

Several federal agencies, including the previously noted five departments, subsequently made numerous administrative changes that increased the access of religious organizations to federal funding. Following the lead of President Bush many state and local governments, as well as some private foundations, began to encourage and seek out churches and small religiously affiliated community organizations to apply for

competitive funding and take on a larger role in providing community services to those in need. As previous noted large religiously affiliated organizations such as Catholic Charities and Jewish Family Services, as well as some less well known religiously affiliated organizations, had been receiving government funding for many years. This policy change was different in that it centered on bringing religious congregations and small religiously affiliated community groups into the competition for public funding based on the ideological position that their use of religious traditions was more successful in transforming the lives of the people they served (Kuzma, 2000).

Faith-Based Initiative – Ideological Positions

The reasoning behind the faith-based initiative, with its focus on direct funding of religious congregations and small religiously affiliated providers, is the belief that use of religious tradition as a primary component of service delivery transforms those served and is therefore more effective than traditional service delivery. Proponents believe that faith-based service providers transform needy people by producing such qualities as increased self-responsibility, self-discipline and work ethics rather than "just throwing services" at them (White House Office on Faith-Based and Community Initiatives, n.d.). Proponents of faith-based service providers also claim that they are more accountable and responsive to the needs of the people they serve and more efficient (less costly) than large, bureaucratic services providers including government-run programs and traditional nonprofits organizations (Cnaan, Wineburg & Boddie, 1999; Kennedy, 2001). The faith-based initiative especially targets religious congregations and smaller faith-based providers rather than well-established religious providers such as Catholic Charities and

Lutheran Family Services based on the belief that they had became secularized and no longer used their religious traditions to transform people (Cnaan, et al., 1999; Wineburg, 2001).

Opponents of the faith-based initiative question the use of federal funds by overtly religious service providers as a violation of the First Amendment Establishment Clause of the Constitution (Solomon & Vlissides, 2001). They also question the assumptions of the initiative about superiority of faith-based providers and express concern that smaller faith-based providers lack the funding, staff, professional training, and organizational infrastructure to provide sustainable, comprehensive, high quality, and easily accessible services (NASW, 2002; Wineburg, 2001; Wineburg, 2007).

Faith-Based Initiative – Developments

Ideological debates concerning the faith-based initiative became somewhat over shadowed by issues related to the wars in Iraq and Afghanistan and the deepening economic crisis during President George W. Bush's second term. However, the Bush administration in its final progress report on the faith-based initiative called it "a quiet revolution in how government engages community partners to address human need and how public and private interests combine for the common good" (White House, 2008). The report outlines ten innovations that were initiated by President Bush's faith-based initiative: leveling the playing field, expanding partnership with grassroots organizations, implementation through cabinet agencies, building mutually-reinforcing clusters of service, applying the faith-based vision to international aid and development, establishing elements of the vision in all 50 states, expanding public-private partnerships, establishing

several united volunteer initiatives, facilitating on-going compassion agenda events to further collaborations across government and between government and civil society (White House, 2008).

In a report issued by the Roundtable on Religion and Social Welfare Policy, Wright notes contributions of the Bush administration's faith-based initiative (Wright, 2009). These include the use of executive orders to make administrative changes, rewriting of 16 federal rules designed to create a level playing field between faith-based and secular service providers, provision of training and assistance to religious and secular grassroots organizations via several regional conferences throughout the United States, creation of faith-based offices or designated liaisons in 36 states and more than 100 cities, $300 million in funding targeted to help small faith-based and community organizations apply for grants and build organizational capacity, and the use of vouchers to send government funds to some intensely religious organizations (Wright, 2009).

As to the future of the faith-based initiative in the Obama administration, the report predicts a continuation of the initiative but with a broader and less ideological focus. At the National Prayer Breakfast held shortly after he took office, President Barrack Obama identified the goal of the redesigned White House Faith-based Office as "…not to favor one religious group over another, or even religious groups over secular groups. It will simply be to work on behalf of those organizations that want to work on behalf of our communities, and to do so without blurring the line that our founders wisely drew between church and state" (Wright, 2009, p. 5). President Obama signed Executive Order 13199 on February 5, 2009 establishing the White House Office of Faith-Based

and Neighborhood Partnerships and created a 25-member Advisory Council composed of people with varied positions on church-and-state matters and others known as innovators in social service delivery. The Advisory Council is divided into six task forces that will each explore and outline strategies for involvement of faith-based and community organizations in six policy areas and report on these to the president in February 2010 ("President Obama's Advisory Council", August 18, 2009). Although the operational structure of White House Office remains very much the same, the focus of the initiative will center on these six policy areas: (1) economic recovery and fighting poverty; (2) interreligious dialogue and cooperation; (3) fatherhood and healthy families; (4) reforming the faith-based office; (5) environment and climate change; and (6) global poverty, health and development ("President Obama's Advisory Council", 2009).

In light of concerns about major national issues such as the economic crisis, unemployment and health care, it is too early to predict the outcome of these changes in the faith-based initiative. It is noteworthy however, that part of the Obama administration's stimulus efforts, included the Strengthening Communities Fund created as part of the American Recovery and Reinvestment Act of 2009. The Fund earmarks $50 million in grants for two program areas, a Nonprofit Capacity-Building Program and a State, Local and Tribal Government Capacity-Building Program, both designed to provide two-year matching grants to help strengthen faith-based and secular nonprofit organizations as they seek to provide services to those in need (Wright, 2009).

Study Definitions

To set a foundation for the study, several terms will be defined.

Faith-based – There has been debate about the use of the term "faith-based" as the appropriate label for all religious service organizations. Several authors have noted that faith-based best fits Christian religious traditions that refer to a believer's development of faith and use of faith in service to others (Jeavons, 1994). Jeavons (2004) concludes that faith is not a term that has meaning in other religious traditions like Islam and Hinduism. However, Cnaan, et al. (1999) document that all the major religious traditions share the notion of responsibility for helping the needy that is part of the mission of all service organizations, but prefer the term religiously-based rather than faith-based. Regardless of its limitations, the term faith-based is the most widely used term in recent literature on this topic and is used synonymously in this study to refer to religiously-based and religiously-affiliated service providers. This definition includes providers that have "…a formal funding or administrative arrangement with a religious authority or authorities; a historical tie of this kind; a specific commitment to act within the dictates of a particular established faith; or a commitment to work together that stems from a common religion" (Smith & Sosin, 2001, p. 652).

Included in this study's conception of faith-based human service providers are nonprofit organizations designated by the U.S. Internal Revenue Service as 501© 3 charitable organizations; organizations incorporated in the State of Virginia as nonprofit corporations under the Non-Profit Non-Stock Corporation Law; as well as unincorporated and informal voluntary associations that provide direct services to the general public. This conception excludes churches or congregations for whom the primary mission or purpose is transmission of religious meanings and religious membership (Chaves, 2004),

as well as other informal groups whose primary attention is to providing services to members only. (Congregations with separately established programs or services that have a primary public service delivery goal are included if this could be clearly identified). Although congregations are one of the primary targets of the faith-based initiative, this study excludes congregations for several reasons that have been documented in the literature as confusing the reality of faith-based social service delivery (Chaves, 2002; Chaves, 2004; Garland, 2004). These authors suggest that empirical evidence, such as the absence of service provision as the primary goal, a focus on transmission of religious traditions, frequent service to their own members, and a focus on survival as a religious membership organization, illustrate congregational involvement in social services as a minor and peripheral reality.

Traditional/Nonreligious/Secular Organizations – The literature on faith-based social services has used various terms to address organizations without religious affiliation. Given the emotionally charged nature of some of the discussion, terms such as nonreligious and secular have taken on a provocative or pejorative tone. Although the terms traditional, non-religious, and secular are found throughout this literature, this author prefers the more neutral term providers with no religious affiliation. The term providers with no religious affiliation will be used except when discussing specific literature that uses one of the other terms.

Human Services – Smith (2002) notes that the term social services came into use following World War II and was originally coined in the United Kingdom to refer to personal social services, but was simply called social services in the United States.

Human services became the more popular term with the separation of the Department of Health, Education and Welfare into the Department of Health and Human Services and the Department of Education (Barker, 2003). (Both terms continue to appear in the literature and are used interchangeably in this study.) Regardless of which words are used, the meaning has varied to include consideration of purpose, types of activities, and types of providers. The purpose of social or human services has been variously defined as "to protect, maintain, or enhance the personal well-being of individuals by defining, shaping, or altering their personal attributes" (Hasenfeld, 1983, p. 1) and as activities design for "…helping people become more self-sufficient; preventing dependency; strengthening family relationships; and restoring individuals, families, groups, or communities to successful social functioning (Barker, 2003). The nature of these services has been described as a variety of specific activities including daycare, counseling, job training, child protection, and foster care, as well as services to address social problems such as disability, domestic violence, AIDS, poverty, homelessness, and drug and alcohol addiction (Smith, 2002). The types of providers have been identified in various grouping such as formal units (public, private for-profit, and private non-profit), voluntary associations (including grassroots associations and self-help groups), and informal units (families and neighborhood groups) (Netting, Kettner, & McMurtry, 2004). Although families and neighborhood groups have been involved in providing assistance to those in need since colonial times, the consideration of this type of assistance is not included in the scope of this study.

Human Service Providers – Refers to an organization rather than a person(s) providing a service. Organizations are conceptualized as referring to collections of people "…engaged in specialized and interdependent activity [having a purpose]" (Gortner, Mahler, & Nicholson, 1987) and that "…acquire and allocate resources to accomplish goals, use some form of structure to divide and coordinate activities, and rely on certain members to lead or manage others" (Shafritz & Ott, 1996).

Community Service Delivery – The term service delivery system is used geographically to refer to national, state and local delivery of services as well as to procedures of an organization in providing services and to arrangements between service delivery units. For the purpose of this study the term community service delivery system is used to refer to "…the organizational arrangements that exist among service providers and between service providers and consumers, in the context of the local community" (Gilbert &Terrell, 2002). Gilbert and Terrell (2002) believe that the best focal point for studying the service delivery system should be the local community because this is the actual location where service providers and consumers interact. They recognize, as does this study, that the design and structuring of social service policy and activities often occurs at the state or national level far removed from the local community. This separation of policy formulation and policy implementation sites often results in difficulties that are best examined at the site of implementation in the community (Berman, 1978; Rist, 2000).

Study Overview

Service delivery at the community level is a complex and shifting matter impacted by historical events, policy developments, and ideological positions. This study takes the position that the complexity and shifting nature of community service delivery presents those in need with an uncertain and confusing environment to navigate in finding needed services that can result in fragmented service delivery. The first aim of the study is to identify characteristics of faith-based service providers, as well as similarities and differences when compared to providers with no religious affiliation. This information is needed because of policy initiatives focused on elevating faith-based service providers to a more active role in community service delivery. This is not to deny that religious entities have historically played a key role in the development of the American social welfare system. It is simply suggested that this kind of information is important to ensure a better understanding of the current state of this dynamic and complex service system. This knowledge could facilitate policy makers in crafting policies and systems that are more effective and responsive to citizens in need and funders of community service programs in making better decisions concerning the distribution of limited financial resources. Finally, this knowledge could assist local service delivery networks in identifying strengths and weaknesses of existing service delivery structures and processes, as well as opportunities for change and limitations to change in addressing service delivery issues such as fragmentation.

A second aim of this study is to identify a conceptual model that may be useful in understanding the dynamics that impact similarities and differences between faith-based

providers and their counterparts without religious affiliation. Although a few researchers have suggested some conceptual underpinnings, most have not given full attention to developing a clearly defined conceptual model.

This research study seeks to contribute to the development of knowledge on this issue by answering the following questions concerning faith-based service providers in Central Virginia.

1. What are the characteristics of faith-based human service providers?
2. How are faith-based human service providers similar and different from human service providers with no religious affiliation?

Chapter 2 begins by summarizing religious/faith-based theoretical literature and theoretical literature concerning organizations in general, as well as human service and faith-based organizations. This is followed by a review of empirical research about faith-based social services. The chapter then presents a critique of the empirical literature followed by a discussion of the conceptual framework of the study. The chapter ends with a summary of the study's intended contributions to knowledge development, policy and practice.

Chapter 2: Literature Review

Religious groups have been involved in social services in the United States since colonial times and literature concerning religious or faith-based social services has been a topic covered in several books, documents, and journal articles since the late 1800s but is a recent development as a national topic (Marty, 1980; Netting, 1982; Netting 1984b; Netting 2004). Significant public discourse concerning religious social services emerged following passage of the Charitable Choice provision of the Personal Responsibility and Work Opportunity Reconciliation Act of 1996 (PRWORA) and initiation of President George W. Bush's faith-based and community initiative. Netting (2004) notes that the terminology used to refer to services provided by religious groups has gone through several iterations in the literature from highly charged terms like Godly to sectarian to religiously-based or affiliated and most recently to faith-related or faith-based. Terms used for human service providers with no religious affiliation have had less iteration but have also been, beginning with the highly charged term Godless to secular and nonreligious (Netting, 2004; Marty, 1980). As previously noted although highly debated, the term faith-based service provider is used in this study to refer to all of the various iterations for religious groups providing human services. Although the terms secular and

nonreligious service providers are widely used in the literature, this author prefers the term with no religious affiliation.

Literature on this topic that began to emerge in the late 1990s primarily concerned Charitable Choice, welfare reform, and the intentions of President Bush's faith-based initiative. The literature addressed the arguments advanced by proponents of faith-based social services as well as issues of the separation of church and state (Chaves, 1999; Cnaan, et al., 1999). Several authors also questioned whether receiving government and other mainstream funding would alter the unique nature of the service delivery culture of faith-based service providers (Kuzma, 2000; Sherman, 1995). Much of this literature questions the feasibility of the vision of some proponents of the faith-based initiative that faith-based community providers would become leaders in service delivery (Cnaan, Sinha & McGrew, 2004; Farnsley, 2001). Specifically questioned has been the existence of sufficient resources and capacity to serve large numbers of needy people, the internal infrastructure to be sustainable leaders in service delivery, and uncertain integration into existing service delivery networks (Poole, Ferguson, DiNitto & Schwab, 2002; Wineburg, 2001). Empirical research that began to emerge was primarily descriptive and addressed such issues as what religious groups were providing services, what kind of services were being provided, what resources and capacities currently exist, what resources and capacities were needed to achieve the vision of the faith-based initiative, and the effectiveness of services provided by religious groups (Chaves, 2004). Generally not addressed in this literature is the meaning of religious or religiosity as it applies to these organizations. The next section reviews conceptual literature about religiosity and

its application to faith-based social services. Due to the nature of this literature there is some overlap between conceptual or theoretical literature and empirical works.

Theoretical Literature

Religious/faith-based literature. The term "religiosity" has been used to refer to the impact of religion on a variety of social and behavioral outcomes, primarily related to individuals (Sherkat & Ellison, 1999). Johnson uses the term "organic religion" to distinguish the consideration of the impact of religion on individuals that occurs over time from "intentional religion" or "…the exposure to religion one receives at a particular time in life for a particular purpose". (2002, p.8) Organic or individual religiosity has been a subject of study for a number of years beginning in 1950 with the work of Gordon W. Allport (1950) and expanded by other researchers (Allport & Ross, 1967; Donahue, 1985; Maltby, 1999). Individual religiosity and its impact on health, mental health, and substance use/abuse, as well as well-being factors such as self-esteem, hope, and educational attainment has been the source of a large body of literature (see Johnson, 2002 for a review of this literature). On the other hand, intentional religion has resulted in a limited body of literature. Johnson (2002) reviews the research literature on organic and intentional religiosity with a focus on the effectiveness of faith-based organizations on the lives of participants.

Ebaugh and associates (Ebaugh, Chafetz, & Pipes, 2006) drawing from somewhat different historical roots identify the work of Glock and Stark (1965) that addresses religiosity as the ways in which individuals can be religious. Glock and Stark identify five dimensions of religiosity, one of which they label the consequential dimension or

"… all those religious prescriptions which specify what people ought to do and the attitudes they ought to hold as a consequence of their religion" (1965, p. 21). This dimension most closely refers to the use of faith or works in "…man's relation to man rather than with man's relation to God" (Glock & Stark, 1965, p. 21). Ebaugh, et al. (2006) also note the rich literature and research regarding what they call "individual religiosity" and contrast this with the paucity of research on what they label "organizational religiosity", i.e. what makes an organization religious. This study employs elements from Johnson (2002) and Ebaugh, et al. (2006) by addressing religiosity as the intentional use of religion by individuals and by organizations (organizational religiosity) in providing human services. Primary consideration is given in the remaining portions of this section to literature concerning the intentional use of religion by organizations providing human services and how the religious factor in these organizations has been characterized.

Several authors have attempted to deal with the question of what characteristics make an organization uniquely religious or faith-based. Jeavons (1998) in his exploratory proposal on characteristics of religious organizations identifies seven characteristics of religious organizations. These characteristics include self-identity; religious convictions of participants; the extent to which religion helps or hinders the acquisition of resources; the extent to which religion impacts goals, products and services; the impact of religion on decision making; religious authority and power of leadership; and the extent to which religion determines inter-organizational relationships (Ebaugh, et al., 2006; Jeavons, 1998). Jeavons describes these characteristics as creating a spectrum of different religious

organizations that range from “profoundly, perhaps even purely, religious to those that are very clearly, even absolutely, secular in nature and function” (1998, p. 85).

Smith and Sosin (2001) in their study of 30 “faith-related” agencies found religious differences among the agencies based on three dimensions of their linkage to the institutional environment namely resources, authority, and culture, and the degree of their ties or “coupling” to the faith community or secular society. These authors suggest that differences in agency structure and service programming among these agencies were due to the impact of the interaction of these three dimensions along with the degree of coupling. They also found differences in aspects of service delivery technology with some agencies, such as child welfare agencies, using heavily secularized technology. Smith and Sosin (2001) concluded that the type of service provided had a greater influence than faith tradition on the service delivery technology utilized by these organizations.

Sider and Unruh (2004) argue that use of the term faith-based organization suggests that there is one model of what it means to be faith-based. However, based on case studies of 36 church-based community outreach programs the authors describe a typology of social service and educational organizations and programs based on six models that fall along a continuum: faith-permeated, faith-centered, faith-affiliated, faith-background, and secular. Although Jeavons, Smith and Sosin, and Sider and Unruh use different terms and suggest different models, they agree that there is not a single model of what it means to be faith-based and that in fact there is considerable organizational

variation among faith-based organizations. They suggest that these variations fall along some type of continuum from highly religious to highly secular.

Unlike the previous authors, Ebaugh et al. (2006) and Garland, Rogers, Singletary and Yancey (2005) in their study of organizational religiosity did not find support for a uni-dimensional continuum of religiosity. They view organizational religiosity as a multidimensional phenomenon consistent with Glock and Stark's (1965) conceptualization of individual religiosity as a multidimensional phenomenon with considerable variation between dimensions. Ebaugh et al. (2006) argue for a three-dimensional phenomenon with extensive variation on all three dimensions. Their study involved a national survey of faith-based social service coalitions designed to measure organizational factors that make an organization religious. Factor analysis of study data identified three dimensions: service religiosity or the extent to which staff incorporates religion into their interaction with clients; staff religiosity or the role of religion in hiring and motivating staff and religious beliefs among staff; and formal organizational religiosity or the extent to which the "public face" of the coalition was explicitly faith-based. The authors found that the three dimensions accounted for several different kinds of variation in the organizational variables for the 656 organizations in their sample. They therefore conclude that organizational religiosity is not a one-dimensional characteristic as suggested by previous authors but a three-dimensional phenomenon.

Garland, et al. (2005) conducted a two-phase, multi-method study that included in-depth, face-to-face interviews at 16 faith-based organization sites in 4 cities and mailed surveys to a national sample of congregations and faith-based organizations.

Grounded theory analysis of the qualitative data identified two dimensions of religiosity, faith identity and faith culture. Faith identity includes an organization's historical mission, its current mission, and its faith goals for participants. Faith culture includes the ways that the organization expresses faith on a daily basis in its hiring practices, measures for success, and service delivery (Baylor University, n.d.). The congregations and organizations in the national sample were divided into two types, Christian and other faiths and then into high and low categories for each dimension. Descriptive statistical analysis was used to identify variations in the degree of religiosity and the type of religious tradition (Baylor University, n.d.). Although using different research methodology to identify dimensions of religiosity, Ebaugh et al. (2006) and Garland et al. (2005) found complementary religiosity factors. Garland et al.'s faith identity is similar to Ebaugh et al.'s formal organizational religiosity while the faith culture dimension seems to incorporate Ebaugh et al.'s service and staff religiosity.

In summary, conceptual literature concerning faith-based social services addresses the meaning of religiosity and it application to faith-based social services. As discussion of this literature suggests, organizational religiosity overlaps with conceptual or theoretical literature concerning organizations. The next section therefore presents concepts and theories regarding organizations in general, as well as concepts and theories specific to human service organizations and the application of organizational concepts and theories to faith-based organizations.

Organizational literature.

General literature. The field of organization theory actually consists of a number of approaches to the study of organizations with origins in a variety of disciplines including sociology, anthropology, economics, business, and political science. As the multidisciplinary nature of the field suggests, the history of organization theory does not fit the ideal of a unified body of knowledge created by successive developments building on or extending from the previous one. Instead, organization theory has been dominated by debates about contrasting issues and conflicting paradigms (Astley & Van de Ven; 1983; Reed, 1996). Several ways have been suggested to organize organization theories such as differing perspectives or metaphors (Astley & Van de Ven; 1983; Shafritz & Ott; 1996; Morgan, 1997) and levels of analysis (Astley & Van de Ven, 1983; Gortner, Mahler, & Nicholson, 1987; Scott, 2003). Each of these debates is briefly discussed in the following sections, a more comprehensive discussion of this topic can be found in Astley and Van de Ven (983); Burrell and Morgan (1979); Hatch (1997); Reed (1996); and Scott (2003). Although these debates are discussed as contrasting opposites, Astley and Van de Ven (1983) point out that there are areas of convergence as well as areas of distinction within these debates that have produced what the authors term “dialectical tensions” in the study of organizations.

Historically, organization theory began with a rational perspective that focused on the functioning of organizations as entities designed to attain specific goals with highly formalized and technically determined structures (Scott, 2003). The concept of goals highlights actions that an organization purposefully undertakes in order to achieve

maximum effectiveness in implementing the predetermined goals. Organizational structure was therefore theorized as strictly designed and technically driven to maximize effectiveness in reaching goals. Primarily in reaction to the perceived rigidity of the rational, goal-based perspective, a natural perspective was formulated. The natural perspective treated organizations as evolving social collectivities that were constructed by interactions between individuals, had informal structures and goals focused on adaptation and survival rather than effectiveness (Scott, 2003). The concept of self-perpetuation highlights the issue of how much survival drives the functioning of the organization versus the rational goal of efficiency.

Structurally organizations have been depicted as closed versus open systems. Historically, organization theory described organizations as systems focused on goal attainment and treated them as systems that were relatively closed to environmental forces (Jeavons, 1994). This perspective, although not denying the existence of environmental forces, tended to ignore or minimize the impact of these forces in favor of rational structural design and control. As organizational theorists increasingly recognized the potential impact of environmental forces, the open system perspective overshadowed the closed system view. The open system perspective examines interactions with the environment as an essential factor in the functional and structural development of organizations. Organizational development was characterized by shifting interest groups (both internal and external) and highly influenced by the nature of the organization's environmental context (Scott, 2003).

Another opposing perspective debate known as the agency vs. structure or adaptation vs. selection debate, addresses the social dynamics that influence organizations (Astley & Van de Ven, 1983; Reed, 1996). On one side, are those theorists that view organizations as constrained or selected by external environmental dynamics. Environmental dynamics limit or restrict the choices open to organizations thus steering organizations in directions that meet the needs of the environment. The other side of the debate is represented by theorists that view organizations as complex adaptive systems that exercise internal strategic choice in responding to environmental dynamics. Environmental dynamics are often ambiguous or contradictory thus presenting opportunities for organizations to exercise strategic choice. This debate mirrors the philosophical debate between determinism and free will of human beings (Burrell & Morgan, 1979). A related debate with broader philosophical roots is the contrasting view of social reality as objective vs. subjective. Historically many organization theorists subscribed to the world view or philosophical paradigm that the social world is an objective reality that is separate from human existence (Burrell & Morgan, 1979). On the opposite side are theorists that believe that reality is socially constructed by human beings, therefore existing only subjectively within human consciousness (Burrell & Morgan, 1979). Various terms have been used to describe these contrasting perspectives such as Positivist or Functionalist for the objective reality world view and Social Constructivist or Interpretive for the subjective reality world view (Burrell and Morgan, 1979; Netting & O'Connor, 2003).

The debate about the level of analysis considered most critical to analyzing organizational life includes the opposing views known as micro vs. macro or local vs. global (Astley & Van de Ven, 1983; Reed, 1996). One aspect of this debate centers on the conception of the environment. One side favors a focus on the processes and practices within individual organizations. Historically organization theory began by addressing the structure and functioning of individual organizations. The environment was viewed from the standpoint of a specific organization with attention to the relations or interactions between the focal organization and the environment, including other organizations (Scott, 2003). Several theorists using this viewpoint conceived of the environment as consisting of several dimensions such as a general environment and a task environment (Hasenfeld, 1983; Thompson, 1967). The general environment included economic, demographic, cultural, legal, and technological elements whereas the task environment included the specific set of organizations and groups with which the focal organization exchanged resources and services (Hasenfeld, 1983).

Along with the shift of organization theory from a closed system to an open system view, organization theorists began to focus on populations of organizations (also known as organizational fields) as a more appropriate level of analysis. These theorists believe that some properties of organizational life can only be discerned at this level of analysis (Astley & Van de Ven, 1983). The environment is viewed as an ecological setting in which organizations operated within a larger system composed of economic, political, cultural, temporal elements and networks of interaction (Scott, 2003). Some macro-level theorists concentrate on distinctive processes and practices they believe exist

within populations of organizations because of environmental forces that select and shape organizations sharing a similar context (Reed, 1996). Other macro level theorists emphasize the potential for collaboration between organizations focused on mediating the effects of environmental forces through collective action designed to shape the environment (Astley & Van de Ven, 1983; Scott, 2003).

Consideration in this study was given to two specific theoretical perspectives that emerged from the shift of organization theory from a closed system to that of an open system and that address the interaction of various elements from the environment with organizational function and structure. Resource Dependence and Institutional Theories both incorporate internal and external organizational factors suggested by the preceding discussion of literature concerning faith-based social services.

Resource Dependence Theory (also called Political Economy Theory) includes several perspectives on organizations with an open systems foundation. These theories focus on an organization and its adaptation to dynamics in the environment from which it must secure and maintain a stable supply of resources (both production-oriented and legitimacy-oriented) to ensure its survival. The ability of the organization to survive and provide products or services is influenced by constraints from environmental entities that control needed resources, the greater the dependence the stronger the influence (Scott, 2003). Although focused on the constraining influence of these environmental entities, organizational actors are not considered powerless. Instead, they are assumed to actively engage in purposeful (rationally based) actions and exchanges with entities in the environment focused on managing and controlling these external pressures (Hatch, 1997;

Johnson, 1998). The theory considers differences in resource dependencies and organizational responses to be a major factor in diversity among organizations and provides and explanation of why some organizations are more successful than others. Major developers include Pfeffer and Salanick (1978), Thompson (1967), and Wamsley and Zald (1976). Each developer was concerned about organizational adaptation to dynamics in the environment but focused on a particular aspect such as environmental uncertainty (Thompson, 1967), resource interdependence (Pfeffer & Salanick, 1978), and power and politics (Wamsley & Zald, 1976).

As a perspective for organizational analysis, Resource Dependence Theory addresses issues of multiple and sometimes conflicting goals as well as resource availability and dependence on sources of needed resources. It also highlights the environmental pressures that influence an organization and the organization's active attempts to manage and control these external pressures by strategic decision-making and action designed to address survival, adaptation and goal attainment. It is not without its weaknesses, however. The theory does not go beyond the contemplation of environmental uncertainty, resource exchanges, rational response strategies, and the political nature of these interactions to consider other environmental dynamics that influence an organization, especially cultural and social forces (Johnson, 1998). All organizational response strategies are viewed as rational, leaving out the possibility that responses may be nonrational or unintended, as well as ignoring the goals of the actors themselves (Hatch, 1997). In addition, the unit of analysis is the individual organization therefore the theory does not address issues related to organizational populations. Finally,

although resource dependence theory recognizes feedback between organizations and the environment it does not explicitly address the dynamics that occur over time and the resultant shifts or changes in the relationships between environmental entities and organizations (Cho & Gillespie, 2006).

Institutional Theory consists of several perspectives on organizations based on an open systems foundation that share an interest in understanding the environmental forces that underlie the stability of organizational forms and the meanings associated with them (Scott, 2001). The theory emphasizes that organizations are open systems that are strongly influenced by their institutional environments not simply by rational goal-oriented dynamics of competition and efficiency. It posits that cultural factors such as socially constructed belief and rule systems influence the structure and functioning of organizations rather than rational intentions. Classical institutional theory grew out of contributions from the disciplines of political science, economics and sociology, but the most well known developer is Philip Selznick, a sociologist (Scott, 2001). The classical institutional perspective viewed institutionalization as the adaptive process of organizational structure to "…the characteristics and commitments of participants as well as to influences and constraints from the external environment" with the ultimate goal of organizational survival (Scott, 1987, p. 494). According to Selznick, "…Because organizations are social systems, goals or procedures tend to achieve an established, value-impregnated status. We say that they become institutionalized" (as quoted in Scott, 2001, p. 23). Several theorists including John Meyer and Brian Rowan and Paul

DiMaggio and Walter Powell refined classical institutional theory and these refinements have been labeled neo-institutional theory (Scott, 1987; Scott, 2003).

Myer and Rowan refined the meaning of institutionalization by describing it as "…the social process by which individuals come to accept a shared definition of social reality …whose validity is seen as independent of the actor's own views or actions but is taken for granted as defining the 'way things are' and/or the 'way things are to be done' "(quoted in Scott, 1987, p. 496). DiMaggio and Powell (1983) further contributed to the development of neo-institutional theory by identifying three processes by which organizations are shaped by their environments: (1) the coercive process of conformity to technical rules and regulations from societal authorities; (2) the imitative or mimetic process by which organizations adopt or imitate the strategies or techniques of other organizations in their organizational field; and (3) the normative process by which organizations adapt to norms from sources like professional groups or associations. Several neo-institutional theorists (Oliver, 1991; Powell, 1991; Scott, 1991) further expanded neo-institutional theory by suggesting that there may be simultaneous pressures from social/cultural forces and technical/goal attainment forces due to resource constraints that create a more complex and dynamic environment than suggested by classical institutional theory. Organizational actors are seen as actively responding to complex, often conflicting, environmental pressures with strategic choices about which pressures to address and how to address them that became part of the organization's culture.

A further refinement of neo-institutional theory is the recognition of internal as well as external sources of organizational culture. Early neo-institutional theorists focused on the shaping of an organization's culture by external environmental forces adopted due to social constraints or accepted as a "taken for granted" social reality (Scott, 2001). Later refinement of the concept of organizational culture by neo-institutional theorists such as Paul DiMaggio (1998) included internal sources of culture contributed by organizational members. The neo-institutional concept of organizational culture is similar to the concept of culture addressed by Edgar Schein in his classic book *Organizational Culture Theory* (1992). Schein defined organization culture as "A pattern of shared basic assumptions that the group learned as it solved its problems of external adaptation and internal integration…[that is] taught to new members as the correct way to perceive, think, and feel in relation to those problems" (1992, p.12). Although the concept of organizational culture is described in somewhat similar ways, the two theoretical perspectives approach the concept from different levels of analysis and different paradigms. Schein (1992) approaches organizational analysis at the individual organization level and is generally placed in the interpretive paradigm (Netting & O'Connor, 2003), whereas Neo-Institutional Theory approaches organizational analysis from the organization population level and is generally placed in the functionalist paradigm (Reed, 1996).

As a perspective for organizational analysis, Institutional Theory's focus is at a higher level of analysis, the organizational field rather than the level of individual organizations. Its explanatory focus goes deep into underlying dynamics to study the

powerful impact of the institutional environment on organizations within a particular organizational field. The theory identifies the way internal organizational structures and practices conform to subtle and often unrecognized institutional influences. Institutional Theory has been criticized for several limitations. Even though the theory introduces less rationally-focused (interpretive) language, many consider it to be overly deterministic because of the belief that organizations are heavily influenced by institutional forces that are embedded in taken-for-granted assumptions (Reed, 1996). Other criticisms include the theory's failure to fully address the consequences of changes and conflicts in the institutional environment and its limited recognition of strategic actions by organizations to cope with or change environmental influences. This last weakness has been more explicitly addressed by the refinements of Neo-Institutional Theory.

As previously noted, Resource Dependence Theory and Neo-Institutional Theory are based on an open systems perspective that has philosophical roots in the functionalist paradigm of organizational analysis (Burrell & Morgan). This represents one area of overlap between the two theories. Other areas of overlap include the need for organizations to seek legitimacy from the environment to survive and the influence and potential constraint of environmental influences on an organization's structure and function. The theories differ in that Resource Dependence Theory emphasizes differences among organizations that result from variation in resource dependence and organizational response strategies. Neo-Institutional Theory generally emphasizes similarity among organizations within an organizational field that result from their exposure to similar institutional forces. However, neo-institutional theorists also suggest that there may be

simultaneous pressures from social/cultural forces and technical/goal attainment forces that result in strategic choices and actions therefore introducing the element of heterogeneity (Oliver, 1991; Powell, 1991; Scott, 1991). Several authors support the use of these theories for analyzing human service organizations in general and faith-based organizations in particular. The following section reviews literature that introduces concepts specific to human service organizations and supports the use of Resource Dependence and Neo-Institutional Theory as a theoretical lens for studying human service organizations. This is followed by literature that applies organizational concepts and theories to faith-based organizations.

Human service organizations. Hasenfeld (1992a) addresses important concepts and theories that are relevant to understanding the nature of human service organizations. He begins by identifying unique characteristics of human service organizations. First, human service organizations must deal with the fact that their raw material and their product consists of people that they must engage in a transformative process. Second, human service work is moral work that involves values and judgments about worth and need for service that make it dynamic and highly charged work. Third, human service work is gendered work that often involves tensions between feminine and masculine orientations to how the work is carried out and what the outcomes should be. Hasenfeld notes that when carried out by a formal organization with a masculine orientation "…an inevitable pressure to standardize and routinize the care for the sake of efficiency and economy" occurs (1992a, p. 8). Fourth, human service organizations are highly influenced by the institutional environment. Hasenfeld notes that these organizations

constantly face the issue of legitimacy such that "…their growth and survival depend less on the technical proficiency of their work and more on their conformity with dominant cultural symbols and belief systems" (1992a, p. 10). Schmid (2000) echoes this reasoning by suggesting that the fact that human service organizations are dependent on resources from the environment means they tend to accept institutional norms, values, and social myths as a condition for ensuring a steady source of resources and to obtain legitimacy. These cultural symbols and belief systems represent the institutional environment. The institutional environment consists of state agencies, professional associations, civic and political associations and interest groups, as well as other human service organizations that support diverse and sometimes conflicting values, norms, rules and beliefs. This results in a heterogeneous and changing environment that forces human service organizations to make strategic choices between conflicting expectations and to adapt to changes in values and rules that occur over time.

Although Hasenfeld (1992b) reviews several organizational perspectives and theories, including rational-legal, human relations, contingency theory, political economy theory, population ecology, and institutional theory, he concludes that no single theory can fully explain the structure and process of all organizations. Hasenfeld states, however, that the phenomena of service delivery by human service organizations is best addressed by the integration of resource dependence theory (Hasenfeld uses the term political economy theory but refers to resource dependence as the key element of the theory) and institutional theory. He believes that issues such as who are the clients served, what services are provided, how services are provided, and patterns of client-staff

relations reflect a complex environmental setting that is best conceptualized by the integration of these two organization theories (1992b).

Faith-based organizations. A few authors have sought to apply organizational theory to understanding the operation of faith-based service providers. Although not referring to a specific theory, Netting (1984a) in her analysis of factors influencing changes in three groups of church-related service agencies during the period 1950-1980, notes the importance of an open systems perspective that highlights the response of organizations to uncertainty in the environment. The author includes a quote from Brager and Holloway that alerts us to the fact that "…organizations exposed to comparative external forces may respond differently (Brager & Holloway, 1978, p. 57). The results of Netting's case study of these service-providing organizations identified environmental impacts from the professionalization of social work, shifts in social welfare policy, and broad societal trends. The author also identified that each agency had a unique response to these forces. The dynamics of environmental uncertainty, variable organizational response, and institutional forces addressed by Resource Dependence and Neo-Institutional theories are clearly appropriate to the findings of this study.

Jeavons (1994) in his book about Christian service organizations notes that organizational literature gives little attention to religious organizations and literature concerning religious organizations that does exist primarily focuses on congregations and denominations. He then presents his view on how organizational theory could be applied to religious service organizations. For Jeavons, the key question is how organizational theory could be used to distinguish religious service organizations from service

organizations without religious affiliation. He suggests that the most important unique difference between religious and nonreligious service organizations is the "values-expressive" nature of religious service organizations, but limits his definition of this to the Christian tradition of "witnessing as well as serving" (p. 58). Jeavons (1994) discusses several issues that he believes have significance for the function and character of religious service organizations. These include how goals are defined and implemented over time, tensions between the structure of the organization and compatibility with professed values, challenges related to adapting to their environment while avoiding assimilation, and how resource dependencies are managed so that organizational integrity is not compromised. Although these issues are not restricted to religious service organizations, Jeavons (1994) believes that they are especially critical to the maintenance of the values-expressive quality of these organizations. Jeavons presents a number of different organizational theories in his review of these issues but institutional theory and power/resource dependence theory are prominent in his discussion of the complex issues and dynamics that are significant to the function and character of Christian service organizations.

In a seminal book on religion and organizations, DiMaggio (1998) provides a chapter entitled "The Relevance of Organization Theory to the Study of Religion". DiMaggio begins by discussing the development of broad trends in organizational theory including consideration of rational to natural goals, formal to informal social relations, organizational structure to organizational culture, and closed to open systems to organizational fields. DiMaggio also identifies the concept of organization culture when

applied to religious organizations as enhancing the relevance of organization theory to the study of religious organizations. Similar to Jeavons' notion of the "values-expressive" quality, DiMaggio states that religious organizations are "…as a rule, 'strong culture organizations' that is they have distinctive, explicitly articulated values that are meant to suffuse all of the organization's activities…" (1998, p. 14). He suggests that religious tradition is a source of authority that makes them unique from other similar organizations. Although DiMaggio (1998) does not directly address faith-based human service organizations in his review of potential contributions of organization theory to religion, he does refer to religious organizations facing organizational challenges. These challenges include acquiring institutional legitimacy from the environment, dealing with the influence of societal culture on taken for granted practices and routines, and the adoption of normative expectations, all of which are relevant to faith-based human service organizations. As a prominent contributor to the development of Neo-Institutional Theory, DiMaggio's discussion of the challenges facing religious organizations draws heavily from this theory.

Smith and Sosin (2001) in their study of the variation among faith-related agencies base their discussion and research on Neo-Institutional and Resource Dependence theories. They specifically identify sources of influence on the structure and services of faith-based organizations due to differences in source of financial resources, existence of outside authority structures, and sources of organizational culture both internal and external. The authors describe external sources of authority from denominational or other religious hierarchical structures as providing a large share of the

legitimacy of some faith-based organizations, while other organization that have autonomy from external religious hierarchies, derive more of their legitimacy from the services they provide rather than the values they express. Smith and Sosin (2001) equate authority pressures to DiMaggio and Powell's (1983) normative process. Organizational culture is described by these authors as a taken-for-granted representation of the environment that is derived from religious and secular institutions in the organizational field (Smith & Sosin, 2001). The authors suggest that some of these taken-for-granted elements of organizational culture are adopted without thinking but other elements are chosen strategically through rational decision-making about which organizations, associations, or groups the agency will interact. Religious elements will dominate those agencies that interact more fully with congregations and other religious providers, while secular elements will dominate those agencies that interact more fully with public bureaucracies, professional groups and other secular providers (Smith & Sosin, 2001). The authors equate these sources of organizational culture to DiMaggio and Powell's imitative or mimetic process.

The conceptual foundation of this study draws from Resource Dependence Theory and Neo-Institutional Theory as useful perspectives for exploring similarities and differences between faith-based human service providers and their counterparts with no religious affiliation. Before discussing this conceptual foundation, however, the next section reviews prior research regarding faith-based social services and the comparison of faith-based providers to providers with no religious affiliation with an eye toward research design and findings.

Empirical Literature

Early research on the topic of delivery of human services by faith-based providers involved general studies of faith-based service providers, especially religious congregations, examining such issues as types of services provided and their capacity to increase service delivery (Campbell, 2002; Chaves, 2002; Cnaan et al. 2004; Farnsley, 2001). Other studies, primarily utilizing case study methods, examined different influences on faith-based providers especially the impact of government funding (Lewis, 2003; Vanderwoerd, 2003). Research on the effectiveness of faith-based service providers, although very prominent in the debate about the faith-based policy initiative, has been limited. Claims about the effectiveness of faith-based service providers has often been based on media reports of successful programs and general studies of the role of religion and religious organizations in services rather than rigorous research and evaluation (Boddie & Cnaan, 2006; Kennedy, 2001; Solomon & Vlissides, 2001). As noted before, Johnson (2002) conducted an extensive review of the literature on the effectiveness of faith-based organizations and found 25 studies that used empirical research to examine faith-based effectiveness. Of those studies 8 were case studies, 6 were descriptive studies, and 11 used some type of multivariate analysis, but 8 out of the 11 focused on the impact of religion on health issues. Although Johnson concludes that the research on the effectiveness of faith-based organizations is plagued by methodological shortcomings such as small, non-random samples and uncertain quantifiable measures of key variables, he optimistically states “FBOs appear to have

advantages over comparable secular institutions in helping individuals overcome difficult circumstances (e.g., imprisonment and drug abuse).” (2002, p. 21).

Ferguson, Wu, Spruijt-Metz and Dyrness (2007) in a more recent review of social work research on the effectiveness of faith-based organizations found 29 empirical research studies. Thirteen of the 29 studies employed some type of quantitative method, 8 studies used some type of qualitative design, 4 studies used mixed methods, 3 studies involved secondary data analysis, and 1 study used a randomized experimental clinical trial. Although Ferguson et al. (2007) state that the research findings demonstrate that faith-based providers are effective, they note a number of methodological limitations including a tendency to define effectiveness in terms of client outcomes, failure to specifically identify how the faith element results in positive client outcomes, reliance on cross-sectional designs, and descriptive data analysis techniques. They conclude that this research provides a baseline “…we need to explore what specifically about faith in FBOs is associated with desired outcomes.” (Ferguson, et al., 2007, p. 275) In a special edition of the Journal of Religion & Spirituality in Social Work that focused on faith-based program evaluation, Boddie and Cnaan (2006) also conclude that research in this area is in its infancy stage and that conclusive statements will not be possible until many more rigorous studies have been completed. They identify four methodological and process challenges that must be overcome before truly conclusive research is feasible: (1) an easy to use and reliable measure of organizational religiosity and its impact on service delivery; (2) development of a framework for distinguishing differences in organizational characteristics between providers; (3) specification in the measurement of outcome

variables; (4) strategies for addressing high attrition rates of clients and providers to reduce threats to internal and external validity of findings.

In their discussion of the state of knowledge concerning faith-based service providers, Ebaugh, Pipes, Chafetz, and Daniels (2003) suggest that research addressing the effectiveness of faith-based human service providers should logically follow from research that begins by addressing the questions of what makes an organization religious or faith-based and how they differ from nonreligious providers. The remainder of this review of empirical literature will therefore focus on research that that compares faith-based providers to providers with no religious affiliation.

At the Roundtable on Religion and Social Welfare Policy's 2003 Annual Research Conference, Smith, Bartkowski, Grettenberger, and Bielefeld (2003) reported on research sponsored by the Roundtable concerning the effectiveness of faith-based versus secular providers. The research involved four case studies using matched-pairs of faith-based and secular service providers in five states and four different program areas. Smith et al. (2003) reported finding no significant differences in program effectiveness based on client reports. They noted that a reputation for effectiveness was more related to program design and leadership rather than the faith or secular content of the program. Wuthnow, Hackett, and Hsu (2004) analyzed secondary data from a survey of 2,077 low-income residents of northeastern Pennsylvania concerning their perceptions of the effectiveness and trustworthiness of faith-based versus other service providers. The authors used OLS regression models to compute mean effectiveness and mean trust scores. Wuthnow et al. (2004) concluded that there was no evidence that clients of faith-

based providers perceived effectiveness and trustworthiness of these organizations as significantly different from clients of secular providers.

Several studies have been conducted comparing faith-based providers to organizations without religious affiliation on a number of factors other than effectiveness. Several studies have used case study or descriptive methods (Gerstbauer, 2002; Monsma & Mounts, 2002; Seley & Wolpert, 2003). Gerstbauer (2002) in dissertation research compared faith-based and secular nongovernmental organizations (NGOs) providing international peace building services. The author selected six U.S.-based peace building organizations from existing lists of peace building organizations as representatives of the two types of organizations, i.e. faith-based and secular. Data for the case studies was then collected from documentary analysis of organizational publications and websites and interviews with experts in the field. Among study findings, Gerstbauer identified that overall secular NGOs reported 4.7% higher total revenue and received a higher percentage of funding from government sources than faith-based NGOs. Other the other hand, faith-based NGOs received somewhat more funding from private sources but the ratio of operating costs to programming costs was no different for the two types of organizations. Gerstbauer concluded that although faith-based NGOs share some of the same qualities as secular NGOs, they have notable differences in organizational structure and management, organizational culture, constituencies and networks. An identified limitation of the study was the fact that the two types of organizations were involved in a different type of peace building efforts. The faith-based organizations were involved in relief and development activities while the secular organizations were involved in

conflict resolutions efforts. The impact of the difference in type of peace building effort on Gerstbauer's findings and conclusions is unknown.

Monsma and Mounts (2002) compared faith-based welfare-to-work programs with welfare-to-work programs run by government, for-profit, and secular non-profit organizations in four cities: Philadelphia, Chicago, Dallas, and Los Angeles. Data was collected using a mailed questionnaire sent to 1,559 organizations that produced a response rate of 37% (N=582) but only 509 surveys met the study's objective. Analysis of study data consisted of univariate statistics, frequencies and percentages. The study also divided the faith-based programs into two subgroups, those that integrate religious elements into their services (labeled faith-integrated) and those whose religious activities were separated from their services (labeled faith-segmented). Among key findings were: (1) Government funding of faith-based welfare-to-work programs is extensive, 50% of all faith-based programs already receive government funding but the amount of funding is limited; and (2) Faith-based programs are much smaller in size (based on # of full-time employees) than government-run, for-profit, and secular non-profits. The authors conclude that faith-based programs are interested and willing to play a larger role in service delivery, but their current capacity to do so is very limited (Monsma & Mounts, 2002).

Seley and Wolpert (2003) mailed a survey to 2,797 nonprofit human service organizations in New York City that had filed IRS 990s (only 501(c) 3 organizations with annual revenues greater than $25,000 and therefore required to file IRS Form 990 were included). Completed surveys were received from 1,167 organizations (42% response

rate) of which 138 (12%) were classified as religious human service organizations and 629 (54%) were classified as secular human service organizations. Analysis of study data consisted of univariate statistics, frequencies and percentages. Comparison of the two groups focused on such characteristics as revenue sources, people served, and types of services. Among study's results was the finding that there was little difference between secular and religious human service providers based on receipt of government grants and contracts but the two types of organizations differed somewhat on other sources of revenue. Religious human service providers received slightly higher funding from donations and fees for service while secular providers received slightly higher funding from foundations and corporations. As to racial/ethnic groups served, religious nonprofits were more likely to serve recent immigrants, especially Asian-Americans while secular nonprofits were more likely to serve Blacks and Hispanics. Niche was found to be an important consideration with religious providers more likely to provide services such as food banks, services to prisoners and ex-offenders, and hospice care while secular providers were more likely to provide family planning employment training and economic development services. The authors conclude that organizational dynamics of pursuing comparative advantage and competition helped to explain some of the similarities and differences between the two groups.

A few studies have sought to explore differences between faith-based and secular organizations employing a somewhat higher level of data analysis (Ebaugh, et al., 2003; Graddy & Ye, 2006, Kearns, Park, & Yankoski, 2005; Reingold, Pirog, & Brady, 2007; Twombly, 2002). Kearns, et al. (2005) mailed a questionnaire to 687 community service

organizations in Allegheny County, Pennsylvania with 501 (c) 3 tax-exempt status (only organizations with annual revenues greater than $25,000 and therefore required to file IRS Form 990 were included). Of the 687 organizations, usable surveys were received from 237 organizations (34% response rate). Analysis of study data consisted primarily of univariate statistics, frequencies and percentages with some bivariate correlation between study variables. The authors found that faith-based and secular organizations in their sample were similar in age, self-reported capacity to provide services, intention to seek government funding, and partnerships with other organizations. Differences were found between the two types of organizations in size as measured by the number of paid full-time employees and use of volunteers and types of funding sources. Faith-based organizations received a greater percentage of their revenues from individual donations, fees for service, and religious sources but were comparable to secular organizations on the percentage of foundation grants. Faith-based providers generally provided basic human needs such as shelter, food and youth programs, relied on volunteers to provide services, were less reliant on government funding, and less involved in policy advocacy and lobbying than their secular counterparts. The authors conclude that larger faith-based organizations have higher organizational and programmatic capacity than congregations and caution against policies that would divert government resources away from these types of faith-based providers in favor on congregations and other smaller providers.

Graddy and Ye (2006) compared the provision of social services by faith-based and secular organizations in Los Angeles County, California by examining data collected by the local nonprofit human services information and referral organization. The database

contained information on services provided by 3461 service providers that were separated into four categories: faith-based nonprofits, secular nonprofits, public agencies and for-profit organizations. Crosstabulation analysis was used to compare faith-based and secular nonprofits on types of services offered and service delivery approaches. The authors found that faith-based providers generally offered more services per location but were concentrated in five service areas. Transitional services such as congregate meals, emergency food, shelter, financial assistance, and personal/household goods was found to be the faith-based niche as they offered 63% of all transitional services but only 17% of social services overall. Secular nonprofits offered fewer services per location but in a wider geographical area and a larger number of service areas (11 out of 18) with high concentration in community improvement, youth development, and mental health. The authors conclude that faith-based service providers generally fill a complementary and specialized service delivery role while the majority of services are provided by secular and public providers.

The study by Twombly (2002) involved secondary analysis of a national sample of social service nonprofit organizations filing IRS Form 990 that were then classified as faith-related or secular organizations. Analysis consisted of descriptive analysis of organizational characteristics and OLS regression to examine variables related to the reliance on specific types of revenue. The authors found that faith-based and secular providers have similarities and differences when compared on certain organizational characteristics. Similarities were found in geographical location and pattern of expenditures and some sources of funding such as program service fees. Differences were

found in age, with faith-based nonprofits approximately 13 years older than secular nonprofits. Faith-based providers were more likely to rely on individual donations while secular providers depended more heavily on government grants and contracts. Finally, faith-based organizations tended to focus service offering on the elderly and multiservice programs while secular organizations generally provided specialized services that targeted families and children, job training, and housing. Twombly (2002) concludes that the heavy dependence of faith-based providers on donor contributions leads to concern about the vision of the faith-based policy initiatives becoming a reality.

Using data from Indiana's randomized welfare reform experiment consisting of in-person structured interviews with 295 organizational representatives from public, for-profit, faith-based and nonreligious nonprofits, Reingold et al. (2007) analyzed computer matched pairs of faith-based and nonreligious service providers. Faith-based and nonreligious providers were matched if they shared a primary service type and service area (urban, suburban, or rural). The matching process also attempted to control for age, staff size, and operating budget, however, due to the fact that faith-based organizations in the sample were much older than nonreligious providers controlling for age was not successful. A total of 74 organizations (37 matched pairs) were compared on several dimensions including organizational changes since welfare reform began, staffing patterns, and organizational networks. T-tests were performed to determine whether differences in means were real or occurred by chance. Multivariate methods were then used to determine if statistically significant differences between the two groups were due to religious affiliation. The authors found many similarities between the two groups and a

few noteworthy differences. The study found no statistically significant differences for self rating of organizational performance. Differences were found for expenditures, revenue sources, and changes since welfare reform. Faith-based providers generally spent a greater proportion of their budgets on human and social services but less on housing and legal services. Faith-based organizations were more likely than nonreligious providers to have tightened service eligibility requirements and reported more external ties to other religious organizations. FBOs received more funding from religious organizations and the federal government but less from state and local governments. The authors conclude that FBOs are working with a highly select group of seriously disadvantaged individuals that supports other findings that FBOs are more likely to be involved in meeting emergency needs. They also conclude that FBOs are not the first line of defense for this population but tend to supplement help received from other sources.

Ebaugh et al. (2003) compared faith-based and secular social service providers using data collected via a survey sent to 170 agencies providing services to the homeless in Houston, Texas. Responses were received from 89 of the 170 agencies (52% response rate) with 53 identifying themselves as secular and 32 as religious providers (four failed to answer the religious affiliation question). The survey was composed of Likert-scale items designed to compare the two groups on four dimensions: decision making, resource preference, organizational culture, and organizational practices. Data analysis involved factor analysis of components of each dimension to reduce the scale items to a single factor for each dimension and then utilized ANOVA to compare mean factor scores between the two groups. The authors found that faith-based and secular organizations in

their sample had both similarities and differences that varied across the dimensions studied. They found that secular organizations almost always have secular names and secular mission statements but faith-based providers while not totally consistent generally used at least one “public face” component (name, mission statement, religious symbolism in logo) to identify themselves as faith-based. Faith-based organizations tended to rely more heavily on volunteers rather than paid staff when compared to secular agencies. As to funding, faith-based organizations received more funding from religious sources while secular providers received more funding from secular sources. Finally, a higher percentage of faith-based agencies reported no government funding compared to secular agencies reporting at least half of their funding from government sources. The authors conclude that religiosity in organizational culture is the factor that most distinguishes the two types of organizations.

Although differing in the type of data analysis and study samples, these studies found both similarities and differences between the faith-based human service providers and providers with no religious affiliation. Claims of substantial differences in effectiveness between faith-based providers and providers with no religious affiliation have shown conflicting results. There have been some overlap in findings relating to characteristics such as funding sources and types of human resources (i.e. paid staff versus volunteers). Explanations of factors influencing these patterns were varied. It is noteworthy that none of the studies established a conceptual or theoretical foundation prior to conducting the research. One exception to this was research by Kearns, et al. (2005). In their implications section, the authors do suggest that faith-based organizations

may resemble secular organizations due to isomorphism and suggest that internal mechanisms that maintain the organization's culture may counteract the environmental forces of isomorphism (DiMaggio & Powell's [1983] refinement of Neo-Institutional Theory is specifically referenced).

Critique of Literature

General literature concerning religious or faith-based social services has been a topic covered in several books, documents, and journal articles since the late 1800s (Marty, 1980; Netting, 1982; Netting 1984b; Netting 2004). However, significant public discourse concerning religious social services emerged following passage of the Charitable Choice provision of the Personal Responsibility and Work Opportunity Reconciliation Act of 1996 (PRWORA) and initiation of President George W. Bush's faith-based and community initiative. Literature that emerged in response to this public discourse addressed the intentions of the faith-based policy initiative and discussion of claims concerning the effectiveness of faith-based social service organizations. Claims about the effectiveness of faith-based service providers, although very prominent in the debate about the faith-based policy initiative, has often been based on media reports of successful programs and general studies of the role of religion and religious organizations in services rather than rigorous research and evaluation (Boddie & Cnaan, 2006; Kennedy, 2001; Solomon & Vlissides, 2001). Empirical research concerning the effectiveness of faith-based organizations that does exist is limited by weaknesses in research design and data analysis such as predominance of cross-sectional and single group designs, and descriptive data analysis (Ferguson et al., 2007; Johnson, 2002).

Empirical research on factors other than effectiveness has primarily involved general studies of faith-based service providers examining such issues as organizational characteristics, types of services provided, and resources (Campbell, 2002; Cnaan et al. 2004). Other studies have examined different influences on faith-based providers, especially the impact of government funding (Lewis, 2003; Vanderwoerd, 2003). Still other studies have compared faith-based providers to providers with no religious affiliation to address the claim that faith-based providers are substantially different from providers with no religious affiliation (Grady & Ye, 2006; Monsma & Mounts, 2002; Reingold et al, 2007; Seley & Wolpert, 2003; Smith et al, 2003; Wuthnow et al. 2004). This research is also marked by predominance of cross-sectional designs and data analysis limitations and has found conflicting results.

In summary, the limited nature of literature and research concerning faith-based service providers clearly suggests that there is room for additional knowledge development. Research in this area has not been extensive and the research that does exist has limitations such as weak or absent theoretical foundation and methodological challenges. This study sought to address one of these limitations by developing a conceptual framework based on literature from organizational theory and application of Resource Dependence and Neo-Institutional theories. The next section presents the conceptual model and discusses its application to nonprofit human service organizations that are faith-based as well as providers with no religious affiliation.

Conceptual Model

In the social sciences a conceptual framework or model is an abstract way to think about a real world process by which various forces interact to produce certain outcomes (Morton, 2000; Shipan, 2004). A conceptual or theoretical model consists of concepts that are linked to a planned or existing system of behaviors, functions, relationships, or objects. Miles and Huberman (1994) describe a conceptual framework as a graphical or narrative explanation of the key factors or variables to be studied and the relationship between them. Frameworks can vary from one another based on whether they are rudimentary or elaborate, theory-driven or commonsensical, descriptive or causal. According to Miller and Salkind (2002), models are very important in social science research because they provide a framework through which important questions are investigated by generating predictions or hypotheses and testing them. However, as noted by Dattalo (1993), although a conceptual framework can suggest what can be expected under certain conditions, it does not represent a causal network that provides complete prediction or understanding of the behavior of the social system under study. The limited or absent theoretical foundations and rudimentary operationalization of concepts by prior research concerning faith-based service providers precludes sophisticated causal modeling therefore, the conceptual framework for this study is primarily descriptive. The conceptual framework serves the goal of beginning to create an argument or story about the nature and functioning of faith-based organizations based on the influence of organizational and environmental factors.

The conceptual framework guiding this study proposes that nonprofit human service providers exist in a contextual setting (Figure 1) that include a time dimension, a general environment dimension, and a human service task/field dimension. The term task/field is used in this study to represent the combination of the concepts task environment (Hasenfeld, 1983; Thompson, 1967) and organizational field (Scott, 2003). Within this contextual setting, dynamics from external factors found in the general environment and the task/field dimensions influence nonprofit service providers. Likewise, actors from the task/field dimension and from nonprofit service providers influence the general environment dimension via strategic choices and actions enacted both as individual organizations and as the field of interrelated organizations, (the author of this research prefers the term organizational field instead of organizational population). Faith-based service providers compose a sub-set of nonprofit service providers. It is posited that these contextual factors influence similarities and differences between service providers that are faith-based and those with no religious affiliation, as well as among faith-based providers (Figure 2).

Two figures graphically represent this conceptual framework because of the limitations of one-dimensional diagrams in representing the interaction of complex variables and dynamics that change over time (Astley & Van de Ven, 1983). The conceptual framework should also be viewed with the understanding that it does not attempt to depict a unidirectional causal model but rather a phenomenon that is interactive and nonlinear. This is a dynamic phenomenon characterized by interaction

Figure 1. Contextual Setting

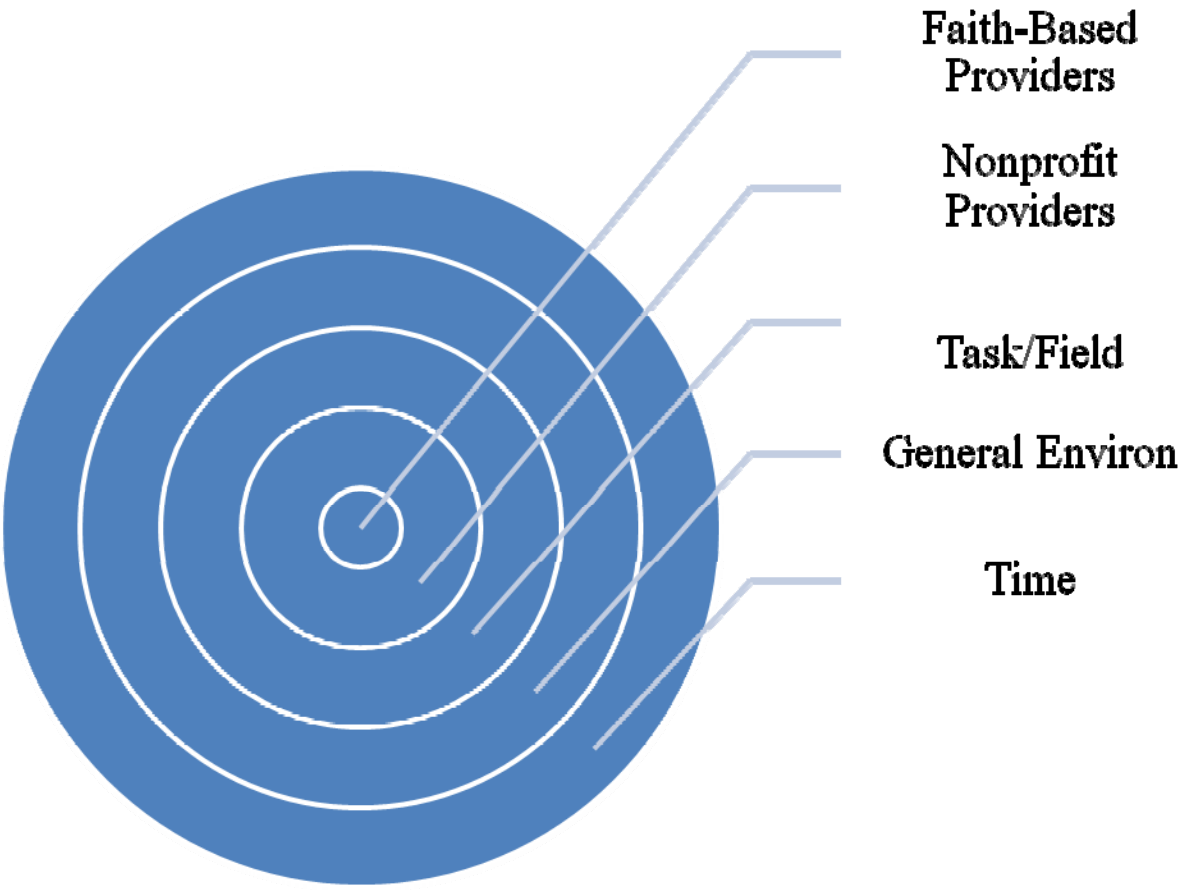
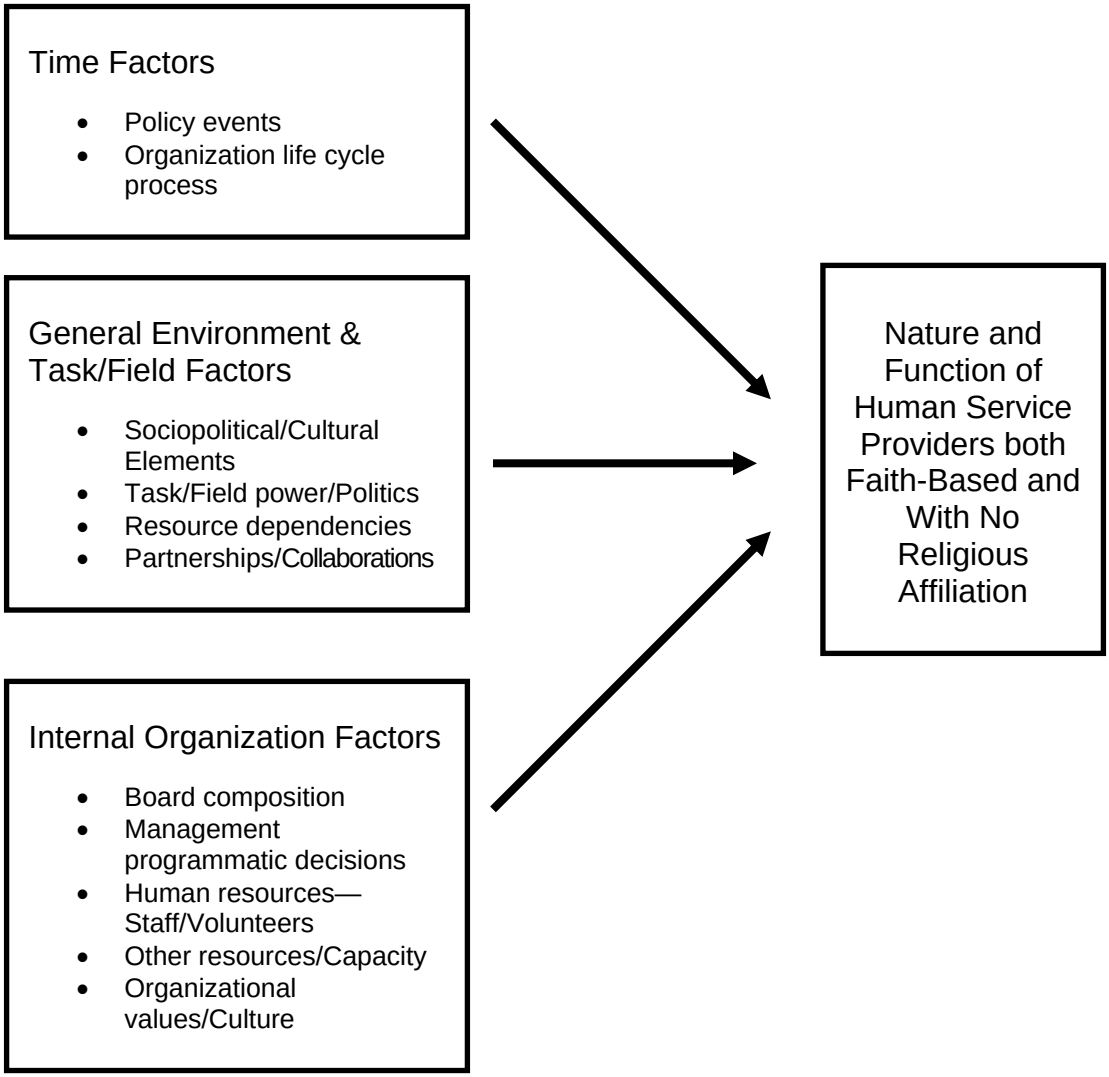


Figure 2. External and Internal Dynamics



between the contextual setting of human service organizations and the internal and external dynamics and social interactions that occur within that contextual setting. The process is multi-faceted and results in a complex mix of homogeneity and heterogeneity among providers within the field. The next section discusses the study in general and the contributions it seeks to make to knowledge development on the topic of faith-based social services.

Study Overview

This study sought to contribute to knowledge development by exploring contextual factors suggested by Resource Dependence and Neo-Institutional theories that are proposed to influence similarities and differences between faith-based service providers and their counterparts with no religious affiliation. The study developed a conceptual framework that views nonprofit human service providers as existing in an environment composed of layers of context and highly influenced by dynamics from external and internal factors within this contextual setting. Specific concepts used in the development of this study's variables include time related factors such as policy events and the organization life cycle process, sociopolitical/cultural elements, organizational field elements, the impact of financial and other resource dependence, inter-organizational interaction, differences in organization structure/operation, and organizational values/culture.

The study also sought to contribute to research development by utilizing a multivariate statistical procedure to compare faith-based providers and providers with no religious affiliation on a number of organizational characteristics, resources and capacity

to deliver services. As previously noted, prior research on this topic is plagued by a predominance of cross-sectional research designs and use of univariate and bivariate data analysis. Although the study's research design is also cross-sectional the use of a multivariate statistical procedure to compare the two types of providers attempted to further advance research on this topic to a more rigorous level. The potential for advances in policy and practice represent other contributions that the study intends to make. Finally, a search of the literature did not find any comparative studies of faith-based service providers and service providers with no religious affiliation conducted in Virginia, a gap this study sought to fill by studying a regional sample of Virginia human service providers.

The study began with the suggestion of Ebaugh, et al. (2003) that the first step in examining this topic should be an exploration of these two questions:

1. What constitutes a faith-based service provider?
2. How are faith-based service providers similar to or different from service providers with no religious affiliation?

Chapter 3 outlines the study's research questions and hypotheses generated by the literature and conceptual model, as well as presents the methodology that was employed in the study.

Chapter 3: Methodology

This chapter begins with a discussion of human subjects' research protections relevant to the study's research design and methods. Following this, the chapter presents details concerning the purpose of the study, research questions and hypotheses, as well as the research design and methods used to collect data designed to examine the study's research questions and hypotheses. Finally, the study's data analysis plan is presented.

Human Subjects Research Protection

Human Subjects Research is research in which the subject of the research activity is an individual from whom information is obtained through intervention or interaction and/or that pertains to private identifiable information is protected by Title 45, Part 46 of U.S. federal regulations. Although the focus of this research centered on nonprofit human service organizations, the fact that information was being obtained from individuals and was being conducted as part of a university dissertation research project lead to the submission of the proposed research to the Institutional Review Board (IRB) of Virginia Commonwealth University (VCU). The VCU IRB determined that the research project was exempt from federal human subjects' research regulations as it did not fit the definition of human subjects' research and the information that would be requested was

not considered private identifiable information. However, the study's research announcement for use by database owners, as well as mail and web-based survey formats of the survey prenotification, survey introduction, and reminder contacts were reviewed to ensure that the study protocol met the provisions of Virginia Common Law and the policies and guidelines of the VCU IRB for conduct of ethical research.

Research Purpose, Questions and Hypotheses

The purpose of this research study is to identify characteristics of faith-based human service providers and to examine organizational and environmental factors that influence similarities and differences between faith-based providers and those human services providers without religious affiliation. The study seeks to contribute to the development of knowledge on this issue by exploring two broad questions concerning faith-based service providers in Central Virginia.

1. What are the characteristics of faith-based human service providers?
2. How are faith-based human service providers similar and different from human service providers with no religious affiliation?

Based on these guiding questions, the conceptual model, and the literature, the following research questions and hypotheses were developed:

1. What are the primary characteristics of faith-based human service providers in the Richmond Metropolitan Statistical Area (Richmond MSA)?

2. What characteristics account for similarities and differences between faith-based and human service providers with no religious affiliation in the Richmond MSA?

   Hypothesis 2a: The primary areas of similarity between faith-based and providers with no religious affiliation will be organizational legal status, percentage of budget from government sources and number of linkages with nonreligious culture such as professional organization membership/accreditation, board composition and staff educational level

   Hypothesis 2b: The primary differences between faith-based and providers with no religious affiliation will be greater age and size of providers without religious affiliation and higher percentage of funding and interorganizational relations with religious entities for faith-based providers

Research Design

The research design employed for this study was a cross-sectional survey design. Cross-sectional research captures information concerning a research subject at one point in time. This design was chosen as the purpose of the study suggested the need to obtain specific information from a large number of sources in a dispersed geographical location. Babbie (1990) also notes that this research purpose is well suited to a cross-sectional survey design. In addition, this research design was chosen as cross-sectional research using survey research methods has a long history in organizational research (Simsek & Veiga, 2001).

Study Population

The target population for this study was nonprofit human service providers that offer services in the community. For the purposes of this study the human service provider population includes public and private nonprofit organizations and excludes for-profit service providers and religious congregations.

The participant organizations for this research study came from three online databases of Virginia service providers that were searched to identify providers within the Richmond MSA that provide direct services to individuals and/or families. The first database is the Virginia Department of Social Services Faith-Based and Community Service Directory of service providers for the State of Virginia. It contains over 600 human service providers in an online, searchable database. The database can be searched based on the criteria of type of service, city/town or zip code. Organizations that wish to be included in the Directory submit a registration form that includes the organization name, address, contact person, telephone, fax, email and Web address, focus of service, and number of people served annually according to designated age categories. The second database is the United Way of Greater Richmond and Petersburg Information and Referral database. It contains 3,848 community service organizations that cover a wide range of services. The database can be searched based on the criteria of keyword, zip code, location, or service category. The United Way Information and Referral Center collects and maintains the information on the organizations in the database. Organizational information includes the name, address, focus of service contact person, telephone, fax, email, and Web address. The third database is Connect Richmond's Local

Nonprofits database of organizational profiles. Connect Richmond is a web-based source of information for community organizations and community members. Organizations can choose to create an organizational profile that provides a mission statement and contact information that includes the name, address, contact person, telephone, fax, email, and Web address. Organizational profiles are divided into 19 service categories: Arts and Culture, Children and Youth, Civil Rights, Legal and Advocacy, Community Development, Diversity and Multiculturalism, Economic Development, Employment Service, Environmental, Outdoor and Recreation, Faith-Based Initiatives, Food and Shelter, Foundations and Endowments, Health, Nonprofit Business, Other, Politics, Government and Civic Life, Professional Associations, Public Safety, Schools, Learning and Mentoring, and Seniors. The database can only be searched by service category but the organizational profile does not list all service provided by the organization.

The use of preexisting databases of human service providers presents some potential limitations for generalizability to the broad population of human service providers. This means that there may be service providers that choose not to register or may not be well known enough in the community to be included in the database. Unfortunately, a listing of the population of human service providers for the State of Virginia does not exist and previous research on this topic encountered difficulty in developing a comprehensive database without extensive and time consuming efforts (Kearns et al., 2005). The decision was therefore made to use three databases of service providers as the initial sample frame because they are easily accessible and designed to include the types of organizations that are the focus of this research.

Sampling

Sample size projection. Dattalo (2008) notes that sample size is an important factor in ensuring that study findings based on a sample will as closely as possible represent the population as a whole. Statistical power analysis is one strategy for determining the most appropriate sample size given a proposed statistical analysis procedure. Statistical power analysis as defined by Jacob Cohen (considered one of the primary authors concerning power analysis) "is the ability of a statistical test to detect an effect if the effect exists" (Dattalo, 2008, p. 15). A statistical power analysis can be conducted before data collection (prospective or a priori power analysis) or after collecting data (retrospective or a posteriori power analysis) (Dattalo, 2008). This study employed both prospective and retrospective power analysis with different intents. Prospective power analysis was conducted to inform data collection and determine the appropriate sample size to ensure confidence in study findings. The prospective power analysis was conducted using GPower software. Sample size estimates between 100 – 300 respondents with a moderate effect size were entered into the power calculator based on the planned multivariate statistical procedure (MANOVA was selected as the statistical procedure as it most closely represents the operation of discriminant function analysis). The results suggested the need for a minimum of 100 respondents in order to have a sample size for data analysis that would ensure sufficient power to identify a moderate effect size (f^2=0.25) when alpha equals .05 and beta equals.80 (see Dattalo, 2008 for a discussion of power analysis based on sample size). Retrospective power

analysis was conducted to inform multivariate (discriminant function analysis, DFA) model building and is discussed in Chapter 4.

Sample selection. The three online databases of nonprofit organizations in Virginia (the Virginia Department of Social Services Faith-Based and Community Service Directory for the State of Virginia, United Way of Greater Richmond and Petersburg Information and Referral database, and Connect Richmond's Local Nonprofits database of organizational profiles) were searched using geographic localities and zip codes that fit the description of the U.S. Census Bureau's Richmond Metropolitan Statistical Area (Richmond MSA) (see Appendix A for description of Richmond MSA) and well as keywords consistent with direct service delivery to individuals and families (see Appendix B for Sample Frame Inclusion/Exclusion Criteria). Organizations were excluded that did not appear to provide direct services to individuals and families and those that could be clearly identified as for-profit (a question on the survey that asks type of organization will be used to determine final exclusion of for-profit respondents). The decision was made to use all organizations in the databases that fit the sample criteria because of response rate concerns. Literature on nonprofit organizational survey research indicates that these studies are often plagued by low response rates and under representation of smaller organizations (Hager, Wilson, Pollak, & Rooney, 2003). This process resulted in a sample of 281 organizations.

Data Collection Procedures

Prior to implementation of data collection, pretesting of prenotification, introduction, and follow-up narratives, as well as of the questionnaire, were conducted to work out

issues concerning understanding and readability of the contact narratives and questionnaire and applicability of questions and instructions (content validity). The contact narratives and questionnaire were reviewed by individuals knowledgeable about conducting research and individuals knowledgeable about human service providers. Feedback from the pretesting was used to make changes in the contact narratives and questionnaire.

Also prior to implementation, contact with owners of the three database sources was attempted between January and April 2008 to request an announcement of the research project to members of their databases. This resulted in announcement of the research by two database owners. The Director of the Virginia Department of Social Services Faith-Based and Community Service Directory included an announcement of the research project in the Winter 2008 e-newsletter to the Directory's listserv. Permission was obtained from the Connect Network to submit email announcements to members of Connect Richmond and Connect Southside's listservs. Email announcements were sent to the Connect Richmond and Connect Southside listservs by the researcher in April 2008. Contact with United Way of Greater Richmond and Petersburg's Information and Referral organizations was not successful due to a change in the contact person. This was not determined to be a critical hindrance to data collection implementation as overlap between the three databases was significant.

Data collection implementation began with prenotification emails and letters sent in early May 2008 to identified contacts for the study's sampling frame of 281 organizations. Telephone follow-ups to correct contact information were attempted on

returned emails and letters. The study sampling frame was reduced to 275 organizations based on these telephone follow-up attempts. Emails describing the research project were sent to 189 organizations with valid email addresses including the link to the Inquisite web-based survey and instructions for requesting a paper survey if that was preferred. Paper surveys were mailed to 89 organizations without known email addresses with a cover letter describing the research project and the web address for the online survey. Both email and mail recipients were encouraged to notify the researcher when the survey was completed into order to avoid further reminders. Two reminders were sent via email and mail to organizations that did not report completing a survey over the next four weeks that included a brief statement of the research purpose, a link to the web-based survey (email), another copy of the paper survey (mail), instructions for requesting a paper survey (email) or completing the web-based survey (mail). The third and final reminder was sent via email and mail to 174 organizations after deletions due to failed contact information or requests to be eliminated from the study sample frame. The final reminder included a link to the web-based survey (email), instructions for completing the web-based survey (mail) and a deadline for completion of the survey.

Instrumentation

Data collection was conducted using a self-administered survey sent as a paper or web-based survey. The survey was created for this study based in part on questions from prior research studies on this topic (Ebaugh, et al., 2003; Ebaugh, et al., 2006; Baylor University, 2004; Goggin & Orth, 2002; Kearns, et al. 2005; Monsma, 2004). The survey stated the purpose and intended audience, i.e. human service providers that directly serve

individuals or families in the general community and requested that the contact person complete the survey if his/her organization met the definition. Overall, the questionnaire consisted of 31 questions of which 30 were close-ended questions the majority of which also provided opportunities to provide text responses via “Other” or “Please specify” options. One question, question 31, was an open-ended question that asked respondents to report any recent social policy changes that had impacted service delivery at their organization.

Questions were selected and modified based on the study’s conceptual model that identified external and internal factors impacting human service organizations (see Figure 2, and copy of survey in Appendix C). Specific questions were designed to measure concepts related to time factors such as the organization’s life cycle and policy changes, general environment and task/field factors such as sociopolitical/cultural elements, resource dependencies, and partnerships/collaborations, as well as internal organization factors such as programmatic decisions, human resources, and board composition. Table D1 in Appendix D presents survey questions according to literature source, concept, variable label, and research questions and hypotheses.

The survey was initially designed as a paper survey to be sent via regular mail. Review of literature concerning research involving nonprofit organizations (Hager et. al., 2003; Gronbjerg & Clerkin, 2005) as well as suggestions based on local research experiences with nonprofit human service organizations (K. Cameron, personal communication, August 21, 2006; P. Couto, personal communication, July 19, 2006) led to the decision to duplicate the paper survey as a web-based survey. This multi-method

survey data collection plan was chosen to take advantage of the strengths of mail and web-based survey methods and increase the potential for a higher response rate. Mail surveys are able to reach a broader population but at a much higher cost than web-based surveys (Evans & Mathur, 2005). Web-based surveys are usually easier to administer and lower in cost than mail surveys but require that potential respondents have Internet access. Computer and Internet access concerns related to small and grassroots organizations led to the decision to offer both survey formats. (For a more comprehensive review of the strengths and weaknesses of mail versus web-based survey methods see Dillman, 2000; Kaplowitz, Hadlock, & Levine, 2004; Schaefer & Dillman, 1998). In addition, the decision to use both survey formats was made based on the frequent use of mail and web-based surveys in organizational research (Kaplowitz, et al., 2004; Simsek & Veiga, 2001). The web-based version of the survey was designed using Inquisite survey software version 8.0. This proved to be a more challenging undertaking than anticipated as a number of iterations and testing of these were needed before a web-based survey could be designed that duplicated the paper survey as closely as possible. One feature of the web-based survey that was initially included was mandatory completion of each page of the survey in order to advance to the next page. Based on feedback from one reviewer who suggested that this feature could be a deterrent for some respondents and therefore affect response rate, this feature was eliminated. As will be noted in Chapter 4, the elimination of this feature resulted in many respondents choosing to answer some questions and not answer others so that missing data was a notable problem.

Measurement Reliability and Validity

Measurement quality in research generally refers to issue of the reliability and validity of the measurement instrument (Babbie, 1990). Reliability of a measurement instrument refers to the ability of the instrument to yield the same responses when used with the same subjects while validity refers to the ability of the instrument to measure what it is intended to measure (Babbie, 1990; Litwin, 2003).

As a new survey was created for this research project, pretesting of the survey was conducted to work out issues concerning question wording, understanding and readability of the survey as well as relevance of questions to the target population. The survey was reviewed by four individuals knowledgeable about conducting research and four individuals with experience in nonprofit service delivery. Feedback from the pretesting was used to make changes in the survey. Ideally the questionnaire would have been pilot tested on a large sample followed by extensive study of reliability and validity prior to formal usage (Litwin, 2003). However, due to the difficulty authors have had in developing a sampling frame of human service organizations and achieving an adequate response rate, this study did not conduct pilot testing of the instrument (for a discussion of these issues see Hager, et al., 2003; Kearns et al., 2005). Data from the study will be used as the basis for further refinement of the survey in future research projects.

Validity of the survey instrument is based on face validity resulting from wording of questions and operationalization of variables found in prior research (Ebaugh, et al., 2003; Ebaugh, et al., 2006; Baylor University, 2004; Goggin & Orth, 2002; Kearns, et al., 2005; Monsma, 2004). Reliability of the survey was addressed by using data from the

study's data collection to test internal consistency of survey questions with the goal of obtaining Cronbach's alpha of .70 or higher (Carmines & Zeller, 1979). Due to the fact that most of the questions in the survey were designed to provide discrete information about organizational characteristics rather than to measure broad concepts, reliability testing was limited to the study's only scale. Question 18, designed to measure organizational capacity, used a scale adapted from the Marguerite Casey Foundation Organizational Capacity Assessment Tool (Guthrie, Preston, & Sbarbaro, 2004), a derivative of the McKinsey Capacity Grid. The Capacity Assessment Tool was specifically designed as an organizational self-assessment tool rather than a scientific measurement tool (Guthrie et al., 2004) and did not provide information about testing of reliability or validity. The scale, as adapted for this study, was tested for reliability using SPSS 16.0.2 with the finding that the scale has good internal consistency, the Cronbach alpha coefficient was .87.

Data Analysis Plan

The Statistical Package of the Social Sciences (SPSS) version 16.0.2 was used to create the dataset and conduct all statistical analysis. Mail survey data was entered into the database by the researcher. The web-based survey data was obtained from Inquisite survey software as an export in a format that was designed to mirror a SPSS database. Due to the complexity of the questions and response options used to create the web-based survey, web-based survey data had to be reformatted before it could be combined with the mail survey data. Reformatting and combining of the web-based survey data with the mail survey data was completed by a research consultant as the researcher lacked

experience manipulating exported data from web-based survey software programs. The researcher carefully double checked the research consultant's work and corrected data transfer errors before proceeding with data processing.

Prior to beginning analysis of study data, cleaning of the dataset and missing data analysis steps were completed. Cleaning of the combined dataset was conducted based on analysis of frequencies and minimum/maximum values for categorical variables and analysis of descriptives and minimum/maximum/mean values for continuous variables to check for data entry errors. Corrections were made by double checking mail surveys and the original Inquisite export data. Data cleaning also identified variables with missing values. The existence of a significant amount of missing data resulted in the need to conduct a thorough analysis of missing data and decision-making about handling of missing values that will be discussed in detail in Chapter 4.

Following data entry, data cleaning, and missing data analysis, analysis of study data was conducted in three phases: univariate, multivariate, and supplemental analyses. Data from survey respondents was initially analyzed to learn about the study sample and consisted of univariate analysis to identify descriptive information about organizational characteristics. Detailed discussion of the univariate analysis process and findings will be discussed in Chapter 4.

Multivariate analysis using discriminant function analysis (DFA) to simultaneously examine relationship among key study variables was conducted next. Discriminant Function Analysis or DFA (also known as Discriminant Analysis or DA) is a statistical procedure for distinguishing between groups based on certain characteristics

or variables (Dattalo, 1994). DFA can be used for several purposes including classifying cases from unknown groups into groupings of a criterion variable, usually a dichotomous or two-group variable; it can also be used to determine which variables best discriminate between two or more existing groups (Stevens, 1996). Huberty (1994) uses the term descriptive and predictive discriminant analysis to refer to these separate uses of discriminant analysis. Descriptive discriminant analysis involves the use of DFA to explain the differences between two or more known groups based on a set of independent or predictor variables. Predictive discriminant analysis, on the other hand, classifies cases or subjects with unknown group membership into groups based on known differences between cases (Silva & Stam, 1995).

Discriminant analysis is formally equivalent to multiple regression for two groups (Stevens, 1996). In regression analysis, an equation is developed to predict or estimate the value of a predictor variable in explaining a continuous criterion variable. In discriminant analysis the discriminant function uses a weighted combination of the predictor variables to classify or discriminate criterion variable groups (Kachigan, 1991).

Use of DFA as a statistical procedure is not as commonly found in the literature as logistic regression except as a follow-up step in conducting multiple analysis of variance (MANOVA) to determine how the dependent variables discriminate between groups (Field, 2005).Logistic regression is often used instead of DFA because logistic regression involves fewer violations of assumptions (normality, linearity, and equal variance assumptions are not required for logistic regression), is considered by many more robust, can handle categorical as well as continuous variables, and has coefficients

that some find easier to interpret (Garson, 2008). A drawback to the use of logistic regression, however, is the fact that a larger sample size is required because of its use of maximum likelihood estimation instead of linear probability (Dattalo, 1994, Wright, 1995). DFA was chosen as the most feasible statistical analysis strategy to distinguishing between faith-based service providers and providers with no religious affiliation given the uncertainty of obtaining a large sample size due to the history of low response rates in organizational research (Hager, et al., 2003).

Prior to beginning the multivariate data analysis data was screened to determine if statistical assumptions underlying the discriminant function analysis (DFA) procedure were met. The assumptions related to DFA include multivariate normality, homogeneity of variance, absence of outliers, and linearity (Mertler & Vannatta, 2005; Silva & Stam, 1995; Tabachnick & Fidell, 2001). Most of the statistical and graphical procedures used to screen data for assumptions apply to continuous variables (screening for missing data and multicollinearity among independent or predictor variables are the only exceptions to this caveat), therefore screening for assumptions was primarily focused on the study's continuous variables. Data screening was conducted to identify violations of normality, linearity, as well as outliers and multicollinearity. Homogeneity of variance was one of the steps in conducting a discriminant function analysis; therefore this assumption was tested as part of the DFA analysis.

The number of potential predictor variables available to conduct the multivariate procedure was large therefore power analysis was used to estimate the number of predictor variables to include in the DFA analysis model. Use of power analysis before

data collection (prospective power analysis) to determine the appropriate sample size to ensure confidence in study findings is widely accepted, but use after data collection (retrospective power analysis) is controversial (Dattalo, 2008). In this study, the decision to use retrospective power analysis to guide the process of selecting predictor variables for the statistical analysis model was deemed an acceptable strategy for model development. Retrospective power analysis was conducted using GPower software to estimate the maximum number of predictor variables that could be entered into the DFA model. Criteria for limiting the number of predictors included sample size, a moderate effect size (f^2=0.25) and keeping the probability of Type I error alpha =.05. The GPower result suggested the use of 10 or fewer variables to achieve a moderate effect size given these criteria (see Dattalo, 2008 for a discussion of power analysis based on sample size).

Selection of predictor variables for the multivariate analysis involved a process of balancing knowledge of the substantive area under study, empirical value of the variable to the analysis, and researcher intuition or interest (Stevens, 1996). The selection of predictor variables for the study's DFA analysis was made based on a systematic process involving three steps: (1) selection of potential predictor variables from prior research on this topic based on number of times used in previous research and researcher interest; (2) reduction of potential predictor variables from Step 1 to identify those variables without a strong correlation with religious affiliation; and (3) further reduction of the potential predictor variables from Step 2 by testing the remaining predictor variables for multicollinearity and eliminating redundant variables with high mutual correlation. A 10 variable model was developed from this systematic process.

Using the 10 predictor variables from the model as the independent variables, the discriminant function analysis (DFA) procedure was run using SPSS version 16.0.2 with religious affiliation as the grouping or criterion variable. A two-group DFA was conducted to determine which variables discriminate among faith-based service providers and providers with no religious affiliation. The DFA analysis consisted of four steps: (1) testing of the assumption of homogeneity of variance-covariance matrices, (2) an F test (Wilks' lambda) to determine whether or not there were any significant differences between groups, (3) identification of a discriminant function based on the optimal combination of predictor variables that discriminated between the target groups and (4) use of the discriminant function to classify cases into groups of the criterion variable (a more comprehensive explanation of the steps to a DFA procedure can be found in Mertler & Vannatta, 2005 or Silva & Stam, 1995). Detailed discussion of the DFA process and findings will be presented in Chapter 4.

DFA analysis was followed by supplemental analysis involving a series of bivariate correlations between the variable organizations with and without government funding and the 10 predictor variables to further explore the relationship identified between religious affiliation and government funding. The relationship between government funding and faith-based organizations has been an issue prominent in the literature concerning faith-based social services; therefore, supplemental analysis of this relationship was considered an important follow-up to the DFA results. Finally, thematic analysis of question 31, the survey's only open-ended question, was conducted to identify themes related to the impact of policy changes on organizations. This analysis involved

identification of type and number of responses and themes with exemplar quotes according to religious affiliation. Chapter 4 presents details concerning the supplemental and thematic analysis process and findings.

Chapter 4: Results

This research focused on identifying characteristics of faith-based human service providers and examining organizational and environmental factors that influence similarities and differences between faith-based providers and those human services providers with no religious affiliation. The study used a cross-sectional survey design to examine a nonrandom sample of nonprofit human service providers in the state of Virginia's Richmond Metropolitan Statistical Area (Richmond MSA), as defined by the United States Census Bureau. Two research questions and associated hypotheses were developed:

1. What are the primary characteristics of faith-based human service providers in the Richmond Metropolitan Statistical Area (Richmond MSA)?
2. What characteristics account for similarities and differences between faith-based and human service providers with no religious affiliation in the Richmond MSA?

   Hypothesis 2a: The primary areas of similarity between faith-based and providers with no religious affiliation will be organizational legal status,

percentage of budget from government sources and number of linkages with nonreligious culture such as professional organization membership/accreditation, board composition and staff educational level

Hypothesis 2b: The primary differences between faith-based and providers with no religious affiliation will be greater age and size of providers without religious affiliation and higher percentage of funding and interorganizational relations with religious entities for faith-based providers

This chapter presents the results of this research project's data collection and data analysis. The survey used for data collection resulted in the creation of an original dataset codebook that included 188 variables. For the purposes of data analysis, additional variables were created resulting in a very large set of variables. A number of decisions were therefore made in selecting variables for the univariate and multivariate statistical analyses that are reported in this study's findings. The study's findings are presented in several sections. The first section summarizes the results of data collection including data entry, data cleaning, and missing data analysis. The second section presents the results of the univariate analysis that addressed the study's first research question concerning the primary characteristics of faith-based human service providers. The third section presents results from the multivariate analysis that addresses the study's second research question concerning characteristics that account for similarities and differences between faith-based and human service providers with no religious affiliation. This section includes information regarding the testing of statistical assumptions, decisions made regarding

results of assumptions testing, steps taken in building the multivariate predictor model, and results of the multivariate analysis. The fourth section presents results of the supplemental analysis that was undertaken to further explore the multivariate results. The final section presents thematic results from responses to the study's open-ended question concerning the impact of social policy changes on organizational respondents.

Data Collection Results

Response rate. Initial response rates included 134 total returns (47% web-based survey and 51% mail survey for a 49% combined response rate). However, 13 web-based returns were actually blank therefore the final survey responses rate was 121 returns (N=76, 40% web-based survey returns and N=45, 51% mail survey returns for a 44% combined response rate). The study's data collection was successful as the response rate goal of 42 - 50% was met. Hager, et al. (2003) in their study of response rates of mail surveys of nonprofit organizations found the average response rate was 42%. Data collection for the purpose of statistical analysis was also successful as a minimum sample size of 100 organizations was needed to conduct the type of multivariate statistical analysis planned for the study (see discussion of prospective power analysis in Chapter 3). Table 1 summarizes the results of data collection by survey type.

Table 1

Data Collection Results by Survey Type

Survey type	Surveys sent out [a]	Surveys returned	Initial survey response rate	Response after data combined # (%)	Final survey response rate
Web-based Survey	189	89	47%	76 (63) [b]	40%
Mail Survey	89	45	51%	45 (37)	51%
Total	275	134	49%	121	44%

[a] Web-based survey sent via email link; paper survey sent via U.S. mail

[b] Thirteen web-based responses deleted due to no responses to any questions

Data entry and cleaning. Mail surveys were given identification numbers 1-45 and entered into the Statistical Package of the Social Sciences (SPSS) Version 16.0.2 by the researcher. The web-based survey data was obtained from Inquisite survey software as an export in a format that was designed to mirror a SPSS database. Due to the complexity of the questions and response options used to create the web-based survey, the web-based survey data had to be reformatted before it could be combined with the mail survey data. Reformatting and combining of the web-based survey data with the mail survey data was completed by a research consultant as the researcher lacked experience manipulating exported data from software programs designed to collect web-based survey data. The web-based survey responses were given identification numbers 101- 189 to distinguish these from the mail surveys. The researcher carefully double checked the research consultant's work and corrected data transfer errors before proceeding with the next step of the data processing.

Cleaning of the combined dataset was conducted based on analysis of frequencies and minimum/maximum values for categorical variables and analysis of descriptives and minimum/maximum/mean values for continuous variables to check for data entry errors and identification of variables with missing values. Corrections were made by double checking mail surveys and the original Inquisite export data. A log of corrections made was created to document changes to the dataset. These changes included one mail survey data entry error and six online survey errors that were due to an apparent problem with the way respondents answered some questions that asked for percentages (several large percentages were found and deleted).

Missing data analysis. As previously reported in Chapter 3, a number of web-based survey respondents chose to answer some questions and not answer others so that missing data was a notable problem (missing data was also found in mail survey responses but not to the extent for web-based surveys). Of the study's 188 original variables, 118 variables had missing data for a number of cases. Tabachnick & Fidell (2001, p. 58) consider missing data to be "one of the most pervasive problems in data analysis". The researcher must consider why data is missing, how much is missing, and whether a pattern exists. Missing data in survey research is very common, respondents may miss questions in a long survey, may decide to not answer some questions or requested information may not be available (Babbie, 1990; Dattalo, 2009; Field, 2005). The cause of this study's missing data can in part be attributed to the detailed information requested from each organization (several survey recipients emailed the researcher to comment on the level of detailed information requested given their limited resources of

time and personnel). However, the fact that the overwhelming majority of missing data was found in the web-based survey responses suggests that this was not as much of an issue for mail survey respondents as it was for web-based survey respondents. Speculation as to why missing data was a significant problem for web-based survey respondents versus mail survey respondents will be discussed in Chapter 5.

The existence of a significant amount of missing data resulted in the need to conduct a thorough analysis of missing data and decision-making about handling of missing data. Variables with missing data were identified using frequencies. The first decision made concerned what criteria to use in labeling variables with lots of missing data. Dattalo (2009) in a review of the literature on missing data analysis notes that there is "no consensus….about what constitutes excessive missingness". Of the authors mentioned, Cohen and Cohen (1983) used greater than 10% of cases, Hertel (1976) used 15% or more of cases, and Raymond and Roberts (1987) used 40% or more of cases as criteria for concern when a variable has missing data. On the other hand, Dattalo (2009) notes that Tabachnick and Fidell (2001) and Kline (1998) refer to the pattern of missing data as the more important consideration rather than the extent of missingness "because of the impact on the generalizability of results." Data that is not "missing completely at random" are considered systematically missing and can result in biased parameter estimates and any attempt to substitute estimated values for the missing data could produce biased results (Dattalo, 2009).

This study used more than 20% of cases (25 or more cases) as the criteria for concern for missingness as this was identified as a mid-point between Cohen and Cohen

(1983) and Hertel's (1976) criteria and Raymond and Roberts (1987) criteria for too much missing data. Of the study's 188 original variables, 118 variables had missing data of some concern. Variables and the number of cases affected were divided into three categories as follows:

1. **Some Concern** 21-30% of cases (based on 121 cases in dataset = 25-36 cases): Seventy-six variables were identified, 63 of which are variables that fit three grouping concepts (separate dataset variables that represent categories of the same broad concept variable) – (1) %funding by source (ex. congregations/other religious sources, government grants/contracts, individual donations and 8 others); (2) types of relationships with other entities (ex. funding, service, non-monetary, or other relationships with 13 possible entities such as federal government, nonreligious nonprofit, civic organization; (3) number of human resources (ex. PT employees, Board members, Volunteers, Shared employees).
2. **Moderate Concern** 31-39% of cases (based on 121 cases in dataset = 37-47 cases): Thirteen variables were identified that came from three grouping concepts – (1) %served by age group (ex. seniors, adults children and 2 others); (2) %served by race/ethnicity (ex. Caucasian, African American, and 6 others); (3) #human resources (ex. PT employees, 2 categories of volunteers, 2 categories of shared employees).
3. **High Concern** 40% or more cases (based on 121 cases in dataset = 48 or more cases): Twenty-nine variables identified, 28 of which fit two

grouping concepts – (1) employee and volunteer education (ex. high school, some college and 3 others) and (3) founder and board member business or professional status (ex. business owner, corporate executive, minister and 6 others).

Due to the large number of variables with missing data and the large number of variables associated with grouping concepts, the decision was made to conduct an analysis for patterns of nonrandom missing data for all single variables and selected variables from grouping concepts. Variables were selected from the grouping concepts based on the largest number of cases with missing data for each grouping concept or sub-concept. A total of twenty-eight variables were selected for inclusion in the missing data pattern analysis.

Strategies for assessing the importance of missing data and for minimizing the impact on data analysis have been addressed by a number of authors. Dattalo (2009) in his review of the literature on missing data analysis describes techniques by three authors for determining whether a pattern exists when data is missing. These three techniques involve creation of a binary or dummy variable (missing value = 1 and non-missing value = 0) for each variable with missing data. The technique was used by Cohen and Cohen (1983) to correlate the dummy variable with other variables in the dataset. Little and Rubin (2002) on the other hand employed the dummy variable as a dependent variable in a logistic regression model, while Orme and Reis (1991) used the dummy variable as an independent variable in an ordinary least squares (OLS) regression model. According to

Dattalo (2009) each technique has strengths and weaknesses and cannot guarantee that the data is missing randomly.

The decision was made to use the technique by Cohen and Cohen (1983) to explore for patterns of missing data in this dataset due to the simplicity of this technique and its long history as a technique for exploring missing data. Dattalo (2009) notes that this technique has two limitations: (1) there is no consensus on the correlation coefficient cut-off point below which data is clearly missing randomly and (2) a significant correlation coefficient could be a function of a large sample size.

A dummy variable was created for each of the 28 variables selected for nonrandom missing data pattern analysis. Frequencies were run for the dummy variables and checked against frequencies for the original variables to ensure that there were no discrepancies. Each dummy variable was crosstabulated using SPSS 16.0.2 with the dependent variables survey type (mail or web-based survey) and religious affiliation (see Table 2, organizations were defined as faith-based if they self-identified with definitions three to six modified from Sider and Unruh's 2004 classification and defined as having no religious affiliation if they self-identified with definitions one and two) to determine if a significant association exists between the variables with large numbers of missing data and the two dependent variables. "A correlation indicates that missing data are related to other variable(s) in that dataset, and therefore, cannot be MCAR [missing completely at random]" (Dattalo 2009, p. 68). Using the significance criteria of $p < .05$, only pairings of seven dummy variables (formal religious id-services, service priority 3, #employees with M.D./Ph. D education, founder-government representative, % other funding source,

federal funding relationship, and local government non-monetary relationship) and Survey type had coefficients less than .05. None of the variable pairings with religious affiliation revealed coefficient values less than .05. Review of the coefficient values for the seven variable-pairings with Survey type was conducted to determine whether these findings suggested the presence of a pattern of nonrandom missing data. This examination found that there were no substantive patterns identified to suggest that the data was not missing at random (P. Dattalo, personal communication, January 19, 2009). In light of the large number of categorical variables in question options for addressing the missing data were limited to deletion of cases or variables. As this would result in a serious loss of data for analysis, the decision was made to not make any changes in the dataset to address the missing data. The presence of missing data will be discussed as a limitation of the study's findings and conclusions in Chapter 5.

Characteristics of sample. Following data entry, data cleaning, and missing data analysis, the variable religious affiliation was further refined to include six organizations that self-identified as "Other" but were re-classified as faith-based using information from responses to other questions in the survey (see Table 2).

Two organizations that self-identified as "Other" could not be classified as they did not provide responses that could be used to re-classify them. Eight respondents chose not to respond to this question; therefore a total of 10 organizations are not included in the data analysis results. Table 3 summarizes the distribution of organizations based on the variable religious affiliation and type of survey response.

Table 2

Self-Reported Classification [a b]

Organizational classification	Faith-based # (%)	No religious affiliation # (%)	Total # (%)
1. Not religious	0	40 (78.4)	40
2. Historical tie, not currently religious	0	11 (21.6)	11
3. Strong religious tie, religious participation of clients required	8 (13.3)	0	8
4. Strong religious tie, clients able to opt-out of religious participation	21 (35)	0	21
5. Some religious tie but no religious participation	16 (26.7)	0	16
6. Partnership of organization with no religious affiliation and religious congregation	9 (15)	0	9
7. Other	6 (10)	0	6
Total	60	51	111

[a] Definitions modified from Sider & Unruh, 2004.

[b] Ten organizations not included in results. Eight organizations missing a response to the question identifying religious affiliation and two organizations chose “other” and did not provide open-ended responses that could be used to classify them.

Table 3

Religious Affiliation and Survey Type

Religious affiliation [a b]	Mail survey response # (%)	Web-based survey response # (%)	Combined response # (%)
Faith-based	25 (41.7)	35 (58.3)	60 (54.1)
No religious affiliation	18 (35.3)	33 (64.7)	51 (45.9)

[a] Organizations were defined as faith-based if they self-identified with definitions 3-6 modified from Sider & Unruh's (2004) classification and defined as having no religious affiliation if they self-identified with definitions 1 and 2 modified from Sider & Unruh's classification. Eight organizations identified themselves as "Other," but six of these organizations were reclassified as faith-based using open-ended responses to other questions in the survey. (See definitions in Table 1).

[b] Ten organizations not included in results. Eight organizations missing a response to the question identifying religious affiliation and two organizations chose "other" and did not provide any open-ended responses that could be used to classify them.

Univariate Analysis

Research question 1. *What are the primary characteristics of faith-based human service providers in the Richmond Metropolitan Statistical Area (Richmond MSA)?* Univariate descriptive analysis was conducted on study variables based on grouping cases into sub-groups of the variable religious affiliation (faith-based organizations and organizations with no religious affiliation) to identify characteristics of respondent organizations.

Organization Status – Of the 57 faith-based respondents, 70% (N=40) identified their organization's legal status as a Virginia incorporated nonprofit with IRS 501 (c) 3 status with an identified religious tradition (N=21, 36.8%) or without a particular religious tradition (N=19, 33.3%). On the other hand, of the 50 organizations with no

religious affiliation, 74% (N=37) identified their organization's legal status as a Virginia incorporated nonprofit with IRS 501 (c) 3 status with an identified religious tradition (N=2, 4%) or without a particular religious tradition (N=35, 70%). Organizations reporting affiliation with a particular religious tradition were asked to specify the religious tradition. Of those providing this information, all reported Protestant, Christian or non-denominational/multi-denominational traditions. A number of respondents chose to use the "Other" category to write in additional information and many of these respondents identified religious traditions in this space. Of these respondents, one respondent identified their religious tradition as Jewish with the remainder reporting Protestant, Christian or non-denominational/multi-denominational traditions. Table 4 presents organizations by structural status.

Years of Service, Budget and Service Area – Respondents were asked to provide information concerning the year the organization was founded, the year the organization began providing services to the general community, the organization's annual budget in 2006, and the primary geographic area where services were provided. Using the year the organization began providing services and the base year 2008, a summary variable "Years of Service" was created. Of the organizations that provided this information, faith-based organizations had been providing services an average of 41.96 years as compared to 35.02 years for organizations with no religious affiliation. Although organizations were somewhat spread out based on annual budget amounts, approximately

Table 4

Organization Status

Type of organization	Faith-based # (%)	No religious affiliation # (%)	Total # (%)
Nonprofit VA incorporated only	3 (5.3)	4 (8)	7 (6.5)
Nonprofit 501(c)(3) only	5 (8.8)	6 (12)	11 (10.3)
Nonprofit incorporated/ 501(c)(3)	19 (33.3)	35 (70)	54 (50.5)
Nonprofit incorporated/501(c)(3) with religious affiliation	21 (36.8)	2 (4)	23 (21.5)
Nonprofit without incorporation/501(c)(3)	2 (3.5)	0	2 (1.9)
Nonprofit with other 501 designation	1 (1.8)	0	1 (.9)
Religious congregation	5 (8.8)	0	5 (4.7)
Religious congregation with separate incorporated nonprofit	0	0	0
Religious congregations with separate 501(c)(3)	0	0	0
Governmental/quasi-governmental	0	2 (4)	2 (1.9)
Private, for-profit	0	0	0
Other	1 (1.8)	1 (2)	2 (1.9)
Total N responding	57	50	107

half of the faith-based organizations clustered in the range $50,000 to $499, 999 with 25 (49.1%) of the 51 organizations responding to this question falling in this range as compared to 27 (58.7%) of organizations with no religious affiliation clustering in the $1 million to greater than $5 million range. As to primary area served, faith-based organizations in the survey generally provided services in urban or regional settings (N=36, 63.1%) with faith-based organizations (FBO) somewhat more likely to be concentrated in urban settings than organizations with no religious affiliation (NRO) (urban FBO N=26, 45.6% versus urban NRO N=16, 34%). Table 5 details information concerning years of service as well as information about total budget in 2006 and primary geographic area served.

Services Provided – Services provided by faith-based organizations were fairly similar to the types of services provided by non-religious organizations with the following exceptions: faith-based providers were more likely to provide child day care (FBO N=17, 29.3% versus NRO N=4, 8.2%), clothing (FBO N=31, 54.4% versus NRO N=18, 36.7%), food/meals (FBO N= 37, 63.8% versus NRO N=22, 45.8%), seasonal (FBO N=31, 53.4% versus NRO N=12, 25%), and services to seniors (FBO N=14, 24.6% versus NRO N=3, 6.2%) and youth (FBO N=30, 53.6% versus NRO N=19, 38.8%). Providers without religious affiliation were more likely to provide employment/life skills training (NRO N= 32, 65.3% versus FBO N=27, 47.4%) and health service/education services (NRO N=29, 60.4% versus FBO N= 18, 31.6%). Table 6 summarizes this information.

Table 5

Years of Service, Budget, and Service Areas

	Faith-based		No religious affiliation	
Characteristic	N	%	N	%
Years of service	55 (Mean = 41.96)		47 (Mean = 35.02)	
Annual budget in 2006				
None	4	7.8	0	0
< 50,000	5	9.8	5	10.9
50,000 - 99,000	8	15.7	1	2.2
100,000 - 249,999	11	21.6	4	8.7
250,000 - 499,999	6	11.8	5	10.9
500,000 - 749,999	2	3.9	3	6.5
750,000 - 999,999	5	9.8	1	2.2
1-2 million	3	5.9	10	21.7
2-5 million	2	3.9	12	26.1
> 5 million	5	9.8	5	10.9
Total N responding	51		46	
Primary geographic area served				
Urban	26	45.6	16	34.0
Rural	4	7.0	5	10.6
Suburban	8	14.0	4	8.5
Statewide	8	14.0	8	17.0
Nationwide	1	1.8	2	4.3
Regional	10	17.5	12	25.5
Total N responding	57		47	

Table 6

Services Provided

	Faith-based		No religious affiliation	
Type of service	N	%	N	%
Adult mentoring/GED tutoring	17	29.3	15	30.6
Budgeting/money management	20	35.1	25	51.0
Child day care	17	29.3	4	8.2
Clothing	31	54.4	18	36.7
Community development	21	36.8	14	29.2
Counseling or mediation	29	50.9	26	54.2
Crisis intervention	25	43.9	27	55.1
Domestic violence	13	22.8	13	27.1
Emergency financial assistance	26	45.6	16	32.7
Employment or life skills	27	47.4	32	65.3
Family support/parenting	28	49.1	25	51.0
Food/meals	37	63.8	22	45.8
Foster care/adoptions	5	8.8	3	6.4
Health service/education	18	31.6	29	60.4
Housing/shelter/homeless services	19	32.8	20	40.8
Immigration services	1	1.8	1	2.1
Mental health/substance abuse	16	28.1	16	32.7
Seasonal programs	31	53.4	12	25.0
Senior programs	14	24.6	3	6.2
Transportation	19	33.3	20	41.7
Youth programs	30	53.6	19	38.8
Other	15	26.8	20	41.7
Total N responding	56-58		47-49	

Service Priorities – A follow-up question asked respondents to rank their top three services. The first service priority for faith-based providers was child day care followed by other services while the first priority for providers with no religious affiliation was other services followed by health service/education services. The second service priority for both faith-based providers and providers without religious affiliation were other services followed by food/meals (FBOs) and counseling/mediation and family support/parenting (NROs). The third priority service category for faith-based organizations was again other services followed by family support/parenting. Providers without religious affiliation on the other hand chose employment/life skills followed by community development services as their third priorities. Table 7 provides the number and percent for service priorities.

People Served – Respondents were asked to identify the number of people served in 2006 and to report the percentage served based on age and racial/ethnic groupings. Faith-based organizations served almost 1,000 more people in 2006 than organizations with no religious affiliation (FBO N=4114.7 versus NRO N=3268). Faith-based organizations were more likely to serve children aged 0-12 (28.13%) and seniors (12.88%); while organizations without religious affiliation were more likely to serve adults aged 24-64 (46.29%) and young adults aged 19-24 (14.44%). As noted in the previous paragraph, faith-based organizations reported providing more services to youth than organizations with no religious affiliation, but the percentage of youth aged 13-18

Table 7

Service Priorities

Service priorities	Faith-based # (%)	No religious affiliation # (%)
First priority		
#1	Child day care 10 (18.9)	Other 14 (28.6)
#2	Other 8 (15.1)	Health service/education 5 (10.2)
Total N responding	53	49
Second priority		
#1	Other 12 (24)	Other 19 (39.6)
#2	Food/meals 8 (6)	Counseling/mediation and Family support/parenting 3 (6.2)
Total N responding	50	48
Third priority		
#1	Other 8 (16.7)	Employment/life skills 6 (13)
#2	Family support/parenting 5 (10.4)	Community development 4 (8.7)
Total N responding	48	46

served by faith-based providers was slightly smaller than the percentage of youth served by organizations with no religious affiliation (FBO 14.71% versus NRO 16.19%).

The percentage of people served based on racial/ethnicity groups was not very different for the three top racial/ethnic groups, White, African American, and Hispanic. Faith-based organizations were more likely to serve African Americans (FBO 62.81% versus NRO 54.87%). Outside of the three top racial/ethnic groups, faith-based organizations served slightly more Native Americans than organizations with no religious affiliation (FBO .35% versus NRO .32%). Table 8 provides details concerning the breakdown of percentages served based on age and racial/ethnic groupings.

Human Resources – Two questions in the survey asked respondents to report on human resources, one question asked the number of full time, part-time, and volunteers (volunteers were broken out into board members and other volunteers). The other question asked respondents to identify full-time or part-time employees that were shared with a religious entity. Generally, faith-based organizations reported fewer employees (full and part-time) and more volunteers than organizations with no religious affiliation. Table 9 displays this information with the caveat that one organization with no religious affiliation reported a very large number of volunteers (15000). This organization is an outlier for one of the volunteer categories (consideration was given to this as respondent error by identifying the name of the organization from information provided, based on this the response was deemed most likely valid). Without this outlier, the number of volunteers for organizations with no religious affiliation is smaller than the number of volunteers reported by faith-based organizations.

Table 8

People Served by Age, Category and Ethnic Group

	Faith-based #	No religious affiliation #
Mean number served in 2006	4114.77	3268
Total N responding	35	37

Characteristic	Faith-based %	No religious affiliation %
Age category		
Seniors (65+)	12.88	8.62
Adults (24-64)	32.60	46.29
Young adults (19-24)	8.83	14.44
Youth (13-18)	14.71	16.19
Children (0-12)	28.13	13.22
Total N responding	41	35-37
Ethnic group		
White/Caucasian	31.26	35.57
Black/African American	62.81	54.87
Asian/Pacific Islander	0.63	1.08
Hispanic/Latino	4.77	6.51
Native American	0.35	0.32
Middle Eastern	0.29	0.95
African	0.37	1.30
Other	0.86	0.68
Total N responding	42-44	37-38

Table 9

Human Resources

	Faith-based		No religious affiliation	
Human resource type	N	Mean	N	Mean
Full time employees (at least 35 hrs/wk)	68	8.72	600	38
Part-time employees (less than 35 hrs/wk)	175	12.52	200	13.37
Board members	150	13.18	32	15.20
Other volunteers (10 or more hrs/wk)	450	28.20	300	11
Other Volunteers (less than 10 hrs/wk)	400	53.20	15000 [a]	360.89
Other human resources	30	0.81	1000 [a]	30.84
Shared FT employees (with religious entity)	12	1.09	5	0.20
Shared PT employees (with religious entity)	8	0.73	10	0.23
Total N responding	40-50		44-46	

[a] One organization with no religious affiliation reported 15000 Other volunteers < 10 hours/week and another organization with no religious affiliation reported 1000 Other human resources, thus representing outliers for these two variables. (Consideration was given to these responses as respondent error by identifying the names of the organizations from information provided, based on this consideration the responses were deemed most likely valid.)

Organization Capacity – In order to gain a better understanding of organizational capacity to meet mission or service goals, respondents were asked to rate their organization as having high, moderate, low or no capacity in 15 infrastructure areas. The leading high to moderate areas of infrastructure for faith-based organizations were a written mission statement (N=57, 100%), ability to modify services as needed (N=50, 89.3%), outcome measurement (N=45, 80.4%) and financial controls/audit (N=39,

72.2%). For organizations with no religious affiliation, the top four areas rated as high to moderate on infrastructure were a written mission statement (N= 48, 100%), financial controls/audit (N=47, 99.9%), ability to modify services as needed (N=48, 97.9%) and regular assessment of current services (N=47, 95.9%). The largest number of faith-based organizations rating themselves as having low to no capacity were found in the areas of human resource management (N=25, 50%) and volunteer management (N=20, 40%), whereas organizations with no religious affiliation rated themselves as having low to no capacity in the areas of volunteer management (N=14, 32.6) and fund raising (N=13, 28.3). Table 10 presents detailed information about self-reported capacity.

Funding Sources – Respondents provided the percentage of funding, totaling to 100% that they received from 11 different funding sources. The top three sources of funding for faith-based organizations were congregations and other religious sources (30.99%), individual donations (23.26%), and fees-for-service (16.52%) respectively; while the top three sources for providers with no religious affiliation were government grants and contracts (28.80%), fees-for-service (21.98), and individual donations (14.59%), respectively. Table 11 provides information concerning the percentage of funding from different sources.

Table 10

Self-reported Capacity to Carry Out Mission

	Faith based # (%)				No religious affiliation # (%)			
Capacity	High	Mod	Low	None	High	Mod	Low	None
Written mission statement	49 (86.0)	8 (14.0)	0	0	41 (85.4)	7 (14.6)	0	0
Regular assessment of current services	24 (43.6)	28 (50.9)	3 (5.5)	0	33 (67.3)	14 (28.6)	2 (4.1)	0
Ability to modify services as needed	31 (55.4)	19 (33.9)	5 (8.9)	1 (1.8)	30 (61.2)	18 (36.7)	1 (2.0)	0
Database/reporting	15 (27.8)	24 (44.4)	12 (22.2)	3 (5.6)	22 (44.9)	20 (40.8)	4 (8.2)	3 (6.1)
Outcome measurement	15 (26.8)	30 (53.6)	10 (17.9)	1 (1.8)	26 (53.1)	19 (38.8)	4 (8.2)	0
Strategic-decision making	30 (54.5)	14 (25.5)	11 (20.0)	0	25 (52.1)	18 (37.5)	4 (8.3)	1 (2.1)
Fund raising	18 (33.3)	18 (33.3)	16 (29.6)	2 (3.7)	15 (32.6)	18 (39.1)	9 (19.6)	4 (8.7)
Financial controls/audit	31 (57.4)	8 (14.8)	9 (16.7)	6 (11.1)	40 (81.6)	7 (14.3)	0	2 (4.1)
Community reputation as change agent	25 (43.9)	20 (35.1)	11 (19.3)	1 (1.8)	22 (45.8)	17 (35.4)	8 (16.7)	1 (2.1)
Diverse board members	27 (48.2)	20 (35.7)	9 (16.1)	0	24 (51.1)	18 (38.3)	4 (8.5)	1 (2.1)
Board representation and management	20 (37.0)	21 (38.9)	11 (20.4)	2 (3.7)	25 (55.6)	15 (33.3)	5 (11.1)	0
HR management	12 (24.0)	13 (26.0)	18 (36.0)	7 (14.0)	15 (34.1)	20 (45.5)	7 (15.9)	2 (4.5)
Volunteer management	15 (30.0)	15 (30.0)	18 (36.0)	2 (4.0)	11 (25.6)	18 (41.9)	10 (23.3)	4 (9.3)
Physical infrastructure	17 (32.1)	21 (39.6)	11 (20.8)	4 (7.5)	25 (53.2)	14 (29.8)	7 (14.9)	1 (2.1)
Technological infrastructure	29 (54.7)	19 (35.8)	5 (9.4)	0	24 (49.0)	20 (40.8)	4 (8.2)	1 (2.0)
Total N responding	50-57				43-49			

Note. Adapted from “Effective Capacity Building in Nonprofit Organizations” by McKinsey & Company, 2001. Copyright 2001 by Venture Philanthropy Partners.

Table 11

Funding Sources

Funder type	Mean % funding	
	Faith-based	No religious affiliation
Congregations/other religious sources	30.99	3.86
Government grants/contracts	7.39	28.80
Nonreligious foundations	2.35	7.18
Religious foundations	1.04	1.17
Corporations	2.04	4.26
Fund-raising events/business ventures	6.66	2.33
United Way	0.51	5.69
Individual donations	23.26	14.59
Fees-for-service	16.52	21.98
Endowments/investments	1.86	2.24
Other funding	7.36	4.89
Total N responding	45-47	40-42

Environmental Ties – The potential impact of outside forces on organizations was an important consideration for the conceptual framework of this study. Respondents were therefore asked to report membership in any national, state, or local professional organization, as well as organization or program certification by a national or regional body. In addition, respondents provided information on the existence of relationships with 13 different external entities during 2006 in four categories (funding, services, non-monetary, other). Relationships with six external entities (governments, college/universities, and religious organizations) were selected for descriptive analysis as

these were deemed most important in connecting the organizations with the broader environment. The majority of faith-based organizations reported no professional membership (N=33, 62.3%) or national or regional certification (N=48, 90.6%). The majority of providers with no religious affiliation, on the other hand, reported some type of professional membership (N=30, 65.2%) but no national or regional certification (N=27, 62.8%). Relationships with external entities painted a different picture. As supported by funding source data, the majority of faith-based organizations reported no federal government relationships (N=27, 60%) but the opposite was true for state and local government relationships (N=28, 60.8%; N=31, 66%, respectively). The majority also reported some type of relationship with a college or university (N=30, 63.8%). Not surprisingly, collaborations with other religiously affiliated entities existed for the majority of faith-based organizations (religious nonprofits N=38, 80.8% and religious groups [congregation, temple or mosque] N=39, 83%).

A slight majority of providers with no religious affiliation reported some type of federal government relationship (N=23, 53.5%), but as was true for faith-based organizations, they overwhelmingly reported some type of relationship with state and local government (N=32, 74.5%; N=33, 76.7%, respectively). The majority of these providers also reported some type of relationship with a college or university (N=31, 72.1%). Somewhat surprising was the fact that slightly more than half of the organizations in this study without religious affiliation reported collaborations with religious entities (religious nonprofits N=24, 55.8% and religious groups [congregation,

temple or mosque] N=23, 53.4%). Table 12 documents information concerning these environmental ties.

Table 12

Environmental Ties

Type of environmental tie	Faith-based			No religious affiliation		
	N	Yes # (%)	No # (%)	N	Yes # (%)	No # (%)
Professional membership	53	20 (37.7)	33 (62.3)	46	30 (65.2)	16 (34.8)
Professional certification	53	5 (9.4)	48 (90.6)	43	16 (37.2)	27 (62.8)
Federal government collaborations	45	18(39.9)	27 (60.0)	43	23 (53.5)	20 (46.5)
State government collaboration	46	28(60.8)	18 (39.1)	43	32 (74.5)	11 (25.6)
Local government collaborations	47	31(66.0)	16 (34.0)	43	33 (76.7)	10 (23.3)
College/university collaborations	47	30(63.8)	17 (36.2)	43	31 (72.1)	12 (27.9)
Religious nonprofit collaborations	47	38(80.8)	9 (19.1)	43	24 (55.8)	19 (44.2)
Religious group collaborations (congregation, temple, mosque)	47	39(83.0)	8 (17.0)	43	23 (53.4)	20 (46.5)

Multivariate Analysis

Research question 2. *What characteristics account for similarities and differences between faith-based and human service providers with no religious affiliation in the Richmond MSA?* As presented in Chapter 3, discriminant function analysis (DFA) was the multivariate statistical analysis strategy utilized in this study to compare organizations that were identified as faith-based with those organizations identified as having no religious affiliation. Discriminant Function Analysis or DFA (also known as Discriminant Analysis or DA) is a statistical procedure that is used to distinguish between known groups based on certain characteristics or variables (Dattalo, 1994; Stevens, 1996). DFA was utilized in this study to determine which variables best discriminate between the two groups of organizations, those identified as faith-based and those identified as having no religious affiliation. Chapter 3 discusses in more detail the rationale for selection of this statistical procedure for the study's multivariate analysis.

Screening for statistical assumptions. Prior to beginning any type of statistical analysis consideration must be given to whether the data to be analyzed meet assumptions underlying the statistical procedure that will be employed. Assumptions related to the multivariate procedure discriminant function analysis (DFA) include multivariate normality, homogeneity of variance, absence of outliers, and linearity (Mertler & Vannatta, 2005; Silva & Stam, 1995; Tabachnick & Fidell, 2001). Most of the statistical and graphical procedures used to screen data for assumptions related to statistical analysis apply to variables measured at the interval/ratio level of measurement (screening for missing data and multicollinearity among independent or predictor

variables are the only exceptions to this caveat), therefore screening for assumptions was primarily focused on the study's interval/ratio variables.

Due to the large number of variables in this dataset (188 original variables), a list of variables to analyze was created to facilitate the data screening process. Variables were identified as individual or grouping concept variables (separate dataset variables that represent categories of the same broad concept variable), by level of measurement (i.e. nominal, ordinal, interval/ratio), and intended analysis focus (i.e. dependent variable or independent variable). This resulted in the finding that all of the potential dependent variables in addition to the main dependent variable, faith-based versus nonreligious organizational affiliation, were categorical. Given the proposed use of discriminant function analysis as the multivariate statistical procedure a nominal dependent variable is expected. It was also noted that most of the potential independent variables, were also categorical (i.e. nominal or ordinal).Individual interval/ratio independent variables include: year founded and years of service with the remaining independent variables composed of 6 grouping concepts. The grouping concepts include:

- Age group percentage served (5 variables)
- Racial/ethnic group percentage served (8 variables)
- Number of human resources (8 variables covering employees, board members, volunteers, and shared employees)
- Number of human resources by educational level (5 variables for employees and 5 variables for volunteers)

- Number of key decision-makers by business/professional status (9 variables for founder and 9 variables for board member)
- Percentage of funding by funding source (7 variables)

Screening for statistical assumptions was conducted on 62 potential independent variables measured at the interval/ratio level of measurement and, when appropriate, the dependent variable religious affiliation (faith-based/religiously affiliated and no religious affiliation) to identify violations of normality, linearity, as well as outliers and multicollinearity. Homogeneity of variance, another statistical assumption, is one of the steps in conducting a discriminant function analysis; therefore it is discussed as part of the DFA results. Detailed results of the screening can be found in Table E1 of Appendix E. A summary of each assumption and key results follows.

Normality – According to Mertler and Vannatta (2005) normality has both univariate and multivariate meanings. Univariate normality is the assumption that all observations for a given variable are normally distributed, whereas multivariate normality is the assumption that observations for all combination of variables are normally distributed (Mertler & Vannatta, 2005). Stevens (1996) indicates that the effect of violation of univariate normality on level of significance or power is slight and that multivariate normality is of greater importance as an assumption but also has a minor impact on level of significance and power. Screening of this study's data for violations of normality was assessed utilizing graphical and statistical procedures that included boxplots, stem and leaf diagrams, normality plots, and the Kolmogorov-Smirnov test of normality.

Data screening results identified that violations of normality were found for most of the 62 variables. In some circumstances, the Kolmogorov-Smirnov test can produce misleading results when other assumptions are violated or when sample sizes are less than 1000, which is almost always the case in social work research (P. Dattalo, personal communication, February 9, 2009). In addition, discriminant function analysis is considered fairly robust to violations of normality (Tabachnick & Fidel, 2001). These violations were therefore not deemed to be a substantial barrier to proceeding with the multivariate analysis.

Outliers – According to Tabachnick and Fidel (2001), outliers can be either univariate, involving a case with an extreme value on one variable, or multivariate, involving a strange combination of scores on two or more variables. Outliers distort statistics by changing the value of the mean and inflating the standard deviation (Field, 2005). Most statistical analysis is based upon some type of manipulation of the mean; therefore the existence of outliers is a serious concern. Screening of this study's data for outliers was assessed by examination of boxplots and stem and leaf diagrams and evaluation of any skewness difference between the mean and trimmed mean. Results of these procedures found a number of outliers. Extreme values were re-checked to confirm that the values were not data entry errors. Discriminant function analysis is highly sensitive to outliers, so much so, that Tabachnick and Fidel (2001) state that significant outliers should be transformed or eliminated before use of the procedure. Strategies for addressing outliers involve some type of mathematical transformation of outliers in continuous variables or running the analysis with and without outliers (Tabachnick &

Fidel, 2001). Mathematical transformation of outliers generally involves using square roots, logarithmic, and/or inverse (1/x) substitutions. Given the large number of categorical variables mathematical transformation of the study's continuous variables was considered of limited benefit. In addition, the strategy of handling outliers by elimination of outliers was not undertaken as these extreme values were considered factual responses and therefore important to comparison of organizations.

Linearity – Linearity is the assumption that the relationship between any two variables in the dataset is a straight line relationship. Violation of this assumption is of particular concern for multivariate statistical procedures because many of procedures are based on linear combinations of variables (Mertler & Vannatta, 2005). Screening of this study's data for violations of linearity was assessed utilizing scatterplots. No violations of linearity were found for the variables tested.

Multicollinearity – Another issue that can be an important limitation to multivariate analysis is multicollinearity. Multicollinearity occurs when variables are highly correlated with each other and thus distort the correlation matrix. Given the focus of this study's use of discriminant function analysis to determine which predictor variables best discriminate between two known groups; multicollinearity among predictor variables was another key factor accessed. Screening of this study's data for violations of multicollinearity was assessed utilizing a correlation matrix of the potential independent variables and following the suggestion of Pallant (2007) that correlations above .7 are reasons for concern. Some violations of multicollinearity were found to exist between a

few variables within the same grouping variable. No statistical associations between non-grouping variables were noted.

Results of screening for statistical assumptions were considered acceptable or not a major barrier to statistical analysis employing discriminant function analysis (DFA), therefore, the data analysis process moved forward.

DFA model development. Given the number of potential predictor variables that could have been used to conduct the DFA procedure, power analysis was used to estimate the number of predictor variables that should be included in the statistical analysis model based on the study's sample size. Use of power analysis before data collection (prospective power analysis) to determine the appropriate sample size to ensure confidence in study findings is widely accepted, but use after data collection (retrospective power analysis) is controversial (Dattalo, 2008). In this study, the decision to use retrospective power analysis to guide the process of selecting predictor variables for the statistical analysis model was deemed an acceptable strategy for model development. Retrospective power analysis was conducted using GPower software to estimate the maximum number of predictor variables that could be entered into the DFA model given the total sample size of the study, maintaining a moderate effect size (f^2=0.25), keeping the probability of Type I error alpha =.05, and comparing the two groups. The result suggested the use of 10 or fewer variables to achieve a moderate effect size given these criteria (see Dattalo, 2008 for a discussion of power analysis based on sample size).

Selection of predictor variables for multivariate analysis involves a process of balancing knowledge of the substantive area under study, empirical value of the variable to the analysis, and researcher intuition or interest (P. Dattalo, personal communication, April 19, 2009; Stevens, 1996). The selection of predictor variables for the study's DFA analysis was made based on a systematic process involving the following steps.

Step 1 – An examination of the study's literature sources concerning research in this subject area resulted in the identification of seven sources that had utilized some form of quantitative analysis (Ebaugh, et al. 2003; Ebaugh, et al. 2006; Gerstbauer, 2002; Kearns, et al., 2005; Monsma & Mounts, 2002; Seley & Wolpert, 2003; Twombly, 2002). Variables, particularly predictor variables, used in quantitative analysis were identified and led to the creation of a table of potential variables for the analysis model. Sixteen potential predictor variables were identified by the review of previous research. Information concerning the number of literature sources that referred to that variable as well as the variable's level of measurement (in light of DFA's preference for variables measured at the interval/ratio level of measurement) was considered in the selection of variables. The 16 variables included: years of service, number of people served, number of people served by age and ethnic grouping, annual budget, percentage of funding by source, partnerships/collaborations, business/professional status of board members, type of services provided, service priorities, geographic area served, number of full-time and part-time staff, number of volunteers, organizational capacity, organizational identity/culture, and inclusion of religious elements in program/services.

Categorical grouping concept variables (separate dataset variables that represent categories of the same broad concept variable) and variables with more than two categories were examined to determine if it was possible to collapse these into two categories that retained the overall meaning of the variable. When this was not possible for categorical grouping concept variables, variables used in previous research were noted as potential individual variables for analysis. The goal was to create dummy variables to use in place of the categorical variables. Dummy variables are binary dichotomous variables used to covert categorical variables into a format that mimics a continuous variable in order to perform statistical analysis that requires more precise measurement. Dichotomous variables with only two categories can have only linear relationships with other variables; therefore they can be analyzed by methods using correlation in which only linear relationships are analyzed (Tabachnick & Fidell 2001, p. 6). Dummy variables can be created for any categorical variable by assigning a numerical value of "1" to equal presence of the category and "0" to equal absence of the category. Based on the goal of a 10 variable predictor model, dummy variable creation focused on two-category dummy variables (see Cohen & Cohen, 1983 for a long discussion of dummy variable coding).

Next, the 16 potential variables were prioritized based on number of times used in previous research and researcher interest. Selection decisions were then made based on such factors as the level of measurement, use in previous research, and researcher interest that resulted in nine potential predictor variables (six interval/ratio and three categorical). As a final selection criterion, a member of the researcher's dissertation committee

familiar with the substantive area and literature on the topic was consulted about the relevance of the nine variables for the analysis model. The relevance of the nine variables was validated by the committee member consulted (E. Netting, personal communication, April 1, 2009). The nine variables included: number of people served, years of service, annual budget, number of paid employees (combining full-time and part-time staff), number of regular volunteer (combining volunteers working greater than 10 hours and less than 10 hours per week), percentage of funding from congregations/other religious sources, funding from government grants/contracts, strategic decision-making capacity, and fund-raising capacity.

Step 2 – This step of the model development process began with reduction of potential predictor variables from Step 1 by conducting bivariate correlations of the primary criterion variable religious affiliation with the nine variables to identify those variables without a strong correlation with religious affiliation.

Correlation analysis of the nine potential predictor variables with the criterion variable religious affiliation resulted in only two variables, percentage of funding from congregations/other religious sources and from government grants/contracts, suggesting a relationship strength, shared variance and significance level meaningful enough for inclusion in the multivariate analysis model. The decision was thus made to explore additional potential predictor variables from the list of variables used in previous research. Correlation analysis of 35 additional potential predictor variables with the criterion variable religious affiliation was conducted and resulted in the identification of five additional variables with meaningful values for relationship strength, shared variance

and significance level. These five variables included: board member – government representative, board member – minister/religious leader, board member – corporate executive/representative, financial control/audit capacity, and human resources system capacity. Including the two variables previously identified, a total of seven potential predictor variables were identified via correlation analysis as having meaningful values for relationship strength, shared variance and significance level. The seven variables included: percentage of funding from congregations/other religious sources and from government grants/contracts, board member – government representative, board member – minister/religious leader, board member – corporate executive/representative, financial control/audit capacity, and human resources system capacity.

In the review of previous research that utilized variables similar to this study's variables, type of services provided was found to be one of the variables frequently used in data analysis. The fact that this study asked respondents about 22 different types of services was initially seen as problematic in creating a parsimonious multivariate analysis model that included the study's 22 service type variables. In a study by Ebaugh, Chafetz, and Pipes (2005), however, the authors reported grouping a large number of separate service program variables into a smaller number of broad program areas. This suggested an idea for dealing with this study's 22 service type variables that had not been previously considered. Using Ebaugh et al.'s (2005) idea resulted in grouping the 22 service type variables into five broad service area variables as summarized in Table 13.

Table 13

Creation of Service Area Variables from 22 Service Type Variables

Counseling	Day Support	Emergency	Life skills/ employment	Other
1. Servtype6 Counseling/ medication	1. Servtyp3 Child day care	1. Servtyp9 Emergency financial	1. Servtype2 Budgeting/ money management	1. Servtyp5 Community development
2. Servtype7 Crisis intervention	2. Servtyp19 Senior programs such as adult day care	2. Servtyp4 Clothing	2. Servtyp1 Adult mentoring/ GED tutoring	2. Servtyp13 Foster care/ adoption
3. Servtyp8 Domestic violence	3. Servtyp21 Youth programs such as afterschool/ mentoring	3. Servtyp12 Food/meals	3. Servtyp10 Employment or life skills	3. Servtyp14 Health service/ education
4. Servtyp17 Mental health or substance abuse		4. Servtyp15 Housing/ shelter/ homeless		4. Servtyp16 Migrant or refugee immigration
5. Servtyp11 Family support/ parenting				5. Servtyp18 Seasonal such as Christmas or back-to-school
				6. Servtyp20 Transportation
				7. Servtyp22 Other services

In order to include the service area variables and run correlation analysis of them, the 22 service type variables were re-coded into dummy variables. Broad service area variables were then created using the compute function in SPSS. This was accomplished and resulted in each case being identified by the number of specific service types within each broad service area variable. Correlation analysis of the five broad service area variables with the criterion variable religious affiliation was conducted next to explore for

relationship strength, shared variance and meaningful significance level. In addition, a correlation matrix of the five potential predictor variables was run to identify multicollinearity between predictors. Only one broad service area variable, day support services, produced a meaningful relationship correlation with the criterion variable (r=.5 or above). The correlation matrix of all five broad service area variables revealed no values that suggested multicollinearity among predictors (recall Pallant's [2007] reference to r above .7 as cause for multicollinearity concern). The five service area variables were then added to the seven previously identified predictor variables for a total of 11 variables.

A model building decision making table was then constructed based on the 11 variables and criteria for inclusion. Three inclusion criteria were used to make a decision concerning variables for the model. The three criteria consisted of (1) theoretical importance of the variable in the literature; (2) correlation of the variable with the criterion variable religious affiliation; and (3) correlation of the variable with other predictors, with theoretical importance weighted more heavily than empirical importance (Dattalo, Personal Communication, April 19, 2009 email). (Table F1 in Appendix F presents the complete model building decision-making table).

Step 3 – This step of model development involved further reduction of the potential predictor variables from Step 2 by testing the remaining predictor variables for multicollinearity and eliminating redundant variables with correlation of .7 or above. A correlation matrix of the11 variables with the criterion variable religious affiliation was therefore run using SPSS version 16.0.2. The 11 predictor variables included: years of

service; budget; number of paid employees; percentage of funding from congregations/other religious sources; percentage of funding from government grants/contracts; financial controls/audit capacity; human resource system capacity; counseling service area; day support service area; emergency service area; and life skills/employment service area.

There were no variables with an r value over .5, so no indication of multicollinearity/ redundancy based on this procedure. However, based on the post hoc power analysis limitation of the DFA analysis model to 10 or fewer predictor variables, further action was need to eliminate one variable. The broad service area variable counseling was eliminated from the model based on (1) keeping all predictor variables with significant relationships with the criterion variable of .05 or lower and (2) noting that counseling did not have a significant relationship with the criterion variable religious affiliation and does correlate with the broad service area variable – day support (r=.474, sig .000) which does have a significant relationship with the DV (sig .002), in addition, counseling correlates with the two other broad service area variables emergency services (r=.311, sig. .001) and life skills/employment (r=.406, sig .000). Although the correlation of counseling with the other three broad service area variables was not high (using the criteria of .7 or above as a correlation value suggestive of redundancy), it did suggest enough similarity to warrant exclusion from the model. This exclusion results in a 10 variable model consisting of years of service; budget; number of paid employees; percentage of funding from congregations/other religious sources; percentage of funding from government grants/contracts; financial controls/audit capacity; human resource

system capacity; day support service area; emergency service area; and life skills/employment service area.

DFA procedural steps. Using the predictor model from step 3 of model development, a DFA statistical procedure was run using SPSS version 16.0.2 that included the 10 predictors as the independent variables and religious affiliation as the grouping or criterion variable. A two-group discriminant function analysis (DFA) was conducted to determine which variables discriminate among the two nonprofit human service organization groups: faith-based providers and providers with no religious affiliation. The discriminating (i.e. independent) variables included the 10 variables: years of service; budget; number of paid employees; percentage of funding from congregations/other religious sources; percentage of funding from government grants/contracts; financial controls/audit capacity; human resource system capacity; day support service area; emergency service area; and life skills/employment service area.

Testing of homogeneity of variance – The first step in any discriminant function procedure is testing of the assumption of homogeneity of variance-covariance matrices. Homogeneity of variance or homoscedasticity is the assumption that the variability in scores for one continuous variable is roughly the same for all values of a second continuous variable (Mertler & Vannatta, 2005). SPSS uses Box's M to test the assumption (i.e., H_0) of equality of variance-covariance matrices. Box's M equaled 224.201, F (55, 1121515.103) = 3.337, $p < .000$, which means that equality of covariance matrices cannot be assumed (the significant p value rejects the assumption of homoscedasticity). However, given the violation of multivariate normality for this data

and Box's M's sensitivity to violations of multivariate normality, the conclusion of unequal covariance matrices attributed to this test is uncertain (Dattalo, 1994, Field, 2001). In addition, DFA is robust to violations of homogeneity of variances when sample sizes are equal or large unless classification into groups is the goal (Tabachnick & Fidel, 2001). As the goal of this analysis was to explain the differences between two known groups based on a set of independent or predictor variables rather than classification of cases into unknown groups, as well as the existence of fairly equal groups, DFA's robustness to violations of homogeneity of variances was assumed.

Discriminant function and F test – The two-group discriminant analysis yielded one discriminant function. A discriminant function is similar conceptually to factors or components in factor analysis and represents uncorrelated linear combinations of predictor variables (Mertler & Vannatta, 2005). The discriminant function derived from combination of the 10 variable model had a canonical correlation of .620. Wilks' lambda equaled .616, chi square (10, $N = 121$) = 26.15, $p > .004$. Therefore, the H_0 of no differences among group centroids is rejected, and the function explains approximately 100 percent of the variance among the two groups of human service organizations, faith-based/religiously affiliated and no religious affiliation.

Standardized coefficients were used to compare a variable's relative relationship to the function. Standardized coefficients are the correlations between an independent variable and the discriminant scores associated with a given discriminant function. They are an indication of how closely a variable is related to each function in DFA. Structure coefficients were also used to compare a variable's relationship to the function. In this

instance, these coefficients are generally consistent with the standardized coefficients. In terms of absolute size and correlation with the function, only two variables from the 10 variable model, funding from congregations/other religious sources and from government grants/contracts, were found to be highly associated with the function (r= .5 or above). (Appendix G presents detailed results for standardized and structure coefficients)

Classification of cases – Overall, approximately 74 percent of the original grouped cases were correctly classified. For the faith-based group, 68% of the cases were correctly classified and for the no religious affiliation group cases were correctly classified 80% of the time.

DFA results – Results of the discriminant function procedure are discussed in the following sections based on the two hypotheses identified for Research Question 2. Table 14 explains the statistical criteria and presents detailed results.

Table 14

Key DFA Statistical Results

Statistical criteria	Result
Box's M test of equal covariance	224.201, F (55, 1121515.103) = 3.337 $p < .000$
Wilks' Lambda test of overall significance of model	.616, chi square (10, N = 121) = 26.15 $p > .004$
Canonical correlation coefficient (is a measure of the association between the groups formed by the dependent and the given discriminant function)	1 function = .620
Eigenvalues (indicates the relative discriminating power of the discriminant functions in classifying cases of the dependent variable)	1 function = .623
Functions at group centroids (the mean discriminant scores for each of the dependent variable categories for each of the discriminant functions, the greater the difference between means the greater the ability of the functions to discriminate between/among groups)	Faith-based = -.789 No religious affiliation = .764
Standardized canonical discriminant function coefficients (partial coefficients reflecting the unique, controlled association of the discriminating variables with the dependent variable, controlling for other variables in the equation) [a]	% funding congregations/other religious sources = -.513 % funding government grants/contracts = .508
Structure coefficients (whole coefficients, similar to correlation coefficients, that reflect the uncontrolled association of the discriminating variables with the dependent variable) [a]	% funding congregations/other religious sources = -.582 % funding government grants/contracts = .545
Classification table results (percentage of respondents correctly classified by the model)	73.9 % original grouped cases correctly classified (68.3% faith-based cases; 80.4% no religious affiliation cases)

[a] Variables with coefficients less than .5 not shown as these were not significantly correlated with the function.

Hypothesis 2a: The primary areas of similarity between faith-based and providers with no religious affiliation will be organizational legal status, percentage of budget from government and nonreligious sources and number of linkages with nonreligious culture such as professional organization membership/accreditation, board composition and staff educational level

Hypothesis 2b: The primary differences between faith-based and providers with no religious affiliation will be greater age and size of nonreligious providers and higher percentage of funding and interorganizational relations with religious entities for faith-based providers.

The DFA model demonstrated a moderate ability to differentiate between the human service provider groups with funding from congregations/other religious sources and funding from government grants/contracts revealed as the most important discriminating variables. The means of the discriminant functions were fairly equal in size but opposite in direction (faith-based/religiously affiliation -.789; no religious affiliation .764). These results suggest that faith-based/religiously affiliated human service organizations tend to receive higher funding from congregations and other religious sources and less funding from government grants and contracts, while organizations with no religious affiliation tend to receive less funding from congregations and other religious sources and higher funding from government grants and contracts.

The discriminant analysis results partially support Hypothesis 2b (The primary differences between faith-based and nonreligious providers will be greater age and size of nonreligious providers and higher percentage of funding from and interorganizational

relations with religious entities for faith-based providers). Specifically, the model results support the hypothesis that percentage of funding from religious entities would play a role in distinguishing faith-based human service providers from human service providers with no religious affiliation. The model results do not support the other points of Hypothesis 2b and fail to support any of the points of Hypothesis 2a (The primary areas of similarity between faith-based and nonreligious providers will be organizational legal status, percentage of budget from government sources and number of linkages with nonreligious culture such as professional organization membership/ accreditation, board composition and staff educational level). Due to the study's large dataset of variables, differences in levels of measurement, and DFA model development considerations, a number of decisions were made in selecting variables for data analysis that resulted in several variables initially planned for inclusion in data analysis being excluded and therefore not addressed in study results.

Supplemental Analysis

One prominent issue in the faith-based social services literature has been the question of whether government funding of faith-based organizations would result in an alteration of the basic nature of faith-based organizations. Another prominent issue has been the question of whether faith-based organizations would seek government funding given the White House Faith-Based and Community Initiatives' efforts to ensure that faith-based organizations can apply for government funding. As the results of the DFA suggested that faith-based/religiously affiliated human service organizations tend to receive higher funding from congregations and other religious sources and less funding

from government grants and contracts, the decision was made to explore the importance of the relationship between faith-based organizations and receipt of government funding.

A related issue from general organizational literature is co-optation. Co-optation was initially addressed in organizational literature by Selznick in his study of the Tennessee Valley Authority (TVA) (Scott, 2003). Co-optation occurs when organizational structure or function is influenced by external forces. This dynamic might explain why very few differences are found when the two groups, i.e. faith-based organizations and those with no religious affiliation are compared given the impact of receiving government funding. Consideration was given to conducting a 3-group DFA with faith-based organizations divided into two groups, those receiving no government funding (0 funding) and those receiving some government funding (any funding amount). Unfortunately, this was not possible with this dataset as the two faith-based subgroups were dramatically different in number: no funding N=34, 73.9% and some funding N=12, 26.1%. Also, as suggested by the DFA results, the number of organizations with no religious affiliation was higher but was not as dramatically different: no funding N=17, 41.5%; some funding N=24, 58/6%.

As a multivariate analysis of the relationship was not possible, a series of bivariate correlations between the variable organizations with and without government funding and the 10 predictor variables from the DFA model were performed using SPSS 16.1.2. Cases were selected for analysis that were faith-based only using the religious affiliation variable to select cases and then performing a series of bivariate correlations between the variable organizations with and without government funding and the 10

predictor variables from the DFA model. This was then repeated selecting cases for analysis that had no religious affiliation.

The bivariate correlations for faith-based organizations reveal only one notable correlation. The correlation between organizations with and without government funding and percentage of funding from government grants/contracts produced a Pearson correlation value of r=.692, sig.000 indicating a strong positive relationship that accounts for 48% of the variance between the two variables. The bivariate correlations for organizations with no religious affiliation reveal three potentially notable correlations. Similar to the finding for faith-based organizations, the correlation between organizations with and without government funding and percentage of funding from government grants/contracts produced a Pearson correlation value of r=.713, sig.000 indicating a strong positive relationship that accounts for 51% of the variance between the two variables. Although correlations with human resource system capacity (r=.322, sig.033) and with life skills/employment services (r=.357, sig.012) indicated a moderate relationship with organizations with and without government funding, these variables accounted for only 10.4% and 12.7%, respectively, of the variance. Therefore, percentage of funding from government grants/contracts is the most important variable that accounts for 51% of the variance. Bivariate analysis results must be considered cautiously, however, due to the risk of committing a Type I error (finding relationships that do not exist because of the influence of other variables not included in the bivariate model) (Grimm & Yarnold, 1995). Table 15 provides detailed results of the bivariate analysis.

Table 15

Bivariate Correlations, Organizations With and Without Government Funding and DFA Predictor Variables

Potential predictor	Pearson correlation	Strength of correlation	Shared variance (%)	Significance level
		Faith-based organizations		
Years of service	-.060	Very small	0.36	.663
Budget	.201	Small	4.0	.158
# paid employees	.121	Small	1.5	.412
% funding from congregations/other religious sources	-.248	Small	6.2	.092
% funding from government grants/contracts	.692	Large	47.9	.000
Financial controls/audit capacity	.200	Small	4.0	.148
HR system capacity	.120	Small	1.4	.405
Broad service – day support	-.023	Very small	0.05	.864
Broad service – emergency services	-.294	Small	8.6	.028
Broad service – life skills/employment	-.030	Very small	0.09	.827
		No religious affiliation organizations		
Years of service	.218	Small	4.8	.391
Budget	.259	Small	6.7	.082
# paid employees	.148	Small	2.2	.326
% funding from congregations/other religious sources	-.201	Small	4.0	.208
% funding from government grants/contracts	.713	Large	51.0	.000
Financial controls/audit capacity	.283	Small	8.0	.049
HR system capacity	.322	Medium	10.4	.033
Broad service – day support	.114	Small	1.3	.439
Broad service – emergency services	-.021	Very small	0.04	.886
Broad service – life skills/employment	.357	Medium	12.7	.012

Thematic Findings

As noted in Chapter 1, recent social policy developments resulted in some shifts in the types of service providers, how many of each type are providers, what services are provided, and what populations are served at the local community level. The final question in the survey attempted to explore the impact of social policy changes on human service organization respondents with an open-ended question that asked respondents to describe the impact of social policy changes on the organization and its services. Question 31 was stated as follows:

> A number of policy changes have occurred in the human services field within the last 15 years that have impacted service delivery. These changes include but are not limited to changes in funding, involvement of for-profit organizations, welfare reform, and the White House Faith-Based and Community Initiative. Using the space provided below list any policy changes that have affected your organization and its services and describe the positive or negative impacts of the policy change on your organization/services.

Table 16 summarizes the number and type of responses based on religious affiliation.

Table 16

Policy Impact

Response type	Total responses # (%)	Faith-based #	No religious affiliation #
Responses that did not address the question	5 of 29 (17.2)	2	3
Respondents that did address the question by reporting on impact of social policy and other changes on organization or services	24 of 29 (82.8)	10	14
Respondents reporting no impact	6 of 24 (25.0)	2	4
Respondents reporting some type of impact, positive or negative	18 of 24 (75.0)	8	10
Respondents reporting positive impact	2	0	2
Respondents reporting negative impact	16	8	8
Total responses	29 (100.0)	12	17

Themes. A number of themes related to the impact of social and other changes on organizations and/or services were identified. These included:

- Federal, state and local policy changes including employment policies
- Federal, state and local funding priority changes
- Foundation funder restrictions on eligibility for funding
- Changes in corporate donations

Organizational and Service Impacts

Several specific organizational or service impacts were identified by respondents (There was some difficulty recovering responses from Inquisite web-based survey data collection software due to an apparent limitation in the amount of words that could be recorded, accordingly several responses were not complete). Specific impacts with quotations from respondents based on religious affiliation follow (FBO=faith-based organization and NRO=organization with no religious affiliation):

Restrictive regulations

- "Sarbannes/Oxley – required more and different policy and reporting changes, most are good, but some are too restrictive; HUD policies re: sex offenders-can't be housed in HUD subsidized housing…very bad new policy. Where can they live if their disabled and have little income?" (NRO)
- "Working with people with intellectual disabilities is heavily regulated. We have had more regulations placed on us routinely. We have to try to do more with less and struggle to deliver individualized services" (NRO)
- "Federal Deficit Reduction Act increases Medicaid corporate compliance costs and restricts service categories eligible" (NRO)

Changes in services offered

- "Medicaid waiver funding in VA – Not tied to inflation or costs – has caused us to move from 3 bed group homes to 5 beds." (NRO)
- "Virginia law prohibits local Departments of Social Service agencies from moving children placed in their care more than twice in one year. This

legislation has caused a drop in usage of our organization's short term shelter care services" (FBO)

- "The reduction in federal funds for social service programs has had an impact on services we provide" (NRO)
- "Federal grant funding in the area of Adoptin Opportunities have changed in their scope and focus. The changes have not been consistent with the services of this agency therefore leaving us unable to apply for federal grant dollars." (NRO)

Increased demand for services

- "PRWORA 1998 limited (time) that individual and families could access financial resources and it prematurely retracted those resources just as a threshold of sustainability was being achieved. The result is increased need for supportive services" (FBO)
- "These changes have affected us with an increase of numbers needing our services". (FBO)

Only two respondents directly identified themselves as faith-based in their responses.

- "The only problem I have witnessed is the restraints the government places on the 502 (c) 3 non-profit status. It doesn't allow faith-base to be free in it services to the community. They have to many rules to what can be done and what can't be done. God never operates with restrictions, only with love and freedom."

- "We have been denied funding from foundations because we are Christian and or because we minister to women considering or having had abortions."

Although a number of social policies were referenced, the only social policy noted by several respondents was the Personal Responsibility and Work Opportunity Reconciliation Act of 1996 (PRWORA, often referred to as welfare to work or welfare reform).

- "For the most part – we have simply went with the flow – however, the issue that comes to mind as difficult is welfare to work which does not always have funds to assist the parents with daycare, bus tickets long term" (FBO)
- "PRWORA 1998 limited (time) that individual and families could access financial resources and it prematurely retracted those resources just as a threshold of sustainability was being achieved. The result is increased need for supportive services" (FBO)
- "I was very disappointed in several steps taken by the former President, Bill Clinton that resulted in serious negative consequences for women, especially poor women. President Clinton signed the bill that ended welfare." (FBO)

Only one respondent specifically referred to the White House Faith-Based Initiative:

- "We have sought to take advantage of the White House's Faith-based initiative program. Talks are ongoing with the program representatives" (FBO)

Discussion of the study's univariate, multivariate, supplemental and thematic findings and implications for knowledge development, research and practice are presented in Chapter 5.

Chapter 5: Discussion

The United States is currently experiencing a major economic crisis that has been called the worst economic downturn since the Great Depression (McCoy & Dorell, 2008). Unemployment and underemployment are significant realities due to loss of business in all sectors. Many people have lost their homes or are in danger of losing their homes due to mortgage banking problems and job losses. The number of people seeking help from the social service network has sharply increased while government at the federal, state, and local level have been forced to make severe cuts due to dropping revenues. The crisis has also had a negative impact on nonprofit service providers as many find their revenues shrinking due to cutbacks from grants and losses in corporate and individual donations (Howard, 2009; Ludy, 2009). The importance of services offered by religiously affiliated nonprofit service organizations is therefore even more vital. Arguably, instead of dialogue and policy that places attention on differences between nonprofit service providers, the current economic and social climate calls for dialogue and policy that places attention on increasing community service delivery capacity. Community response to the needs of those affected by the economic crisis must center on bringing all resources to the table and developing a coordinated response. Information about small faith-based service providers is therefore needed by policy

makers, funders, and the local community to better coordinate limited resources essential to addressing the increased numbers of people seeking help.

A number of authors have noted that faith-based service providers, especially congregations and other small organizations, are often not directly involved in the larger community service network (Chaves & Tsitos, 2001; Kearns, 2006). Most information available concerning community service networks refers to public and larger nonprofit organizations. Although not strictly related to small faith-based service providers, this study provides information about the characteristics of faith-based or religiously affiliated human service providers in the Richmond Metropolitan area of Virginia, as well as some insights into dynamics influencing their similarity to and difference from nonprofit service providers with no religious affiliation.

This chapter begins with a review of limitations of the study, followed by a synopsis of the study's purpose, conceptual foundation, research design, data collection and data analysis. The next sections present a summary of the study's significant findings and a discussion of study findings in relation to other research on this topic. This is followed by suggested implications for community service delivery, social work practitioners in the community, funders, and policy makers. The chapter wraps up with recommendations for future research and conclusions.

Limitations of Study

Study design. The cross-sectional survey design used in this study captured information at one point in time and therefore avoided threats to internal validity such as history, maturation, instrumentation, and mortality. On the other hand, cross-sectional

designs are weak in internal validity when they attempt to explore causal relationships. The lack of a time dimension does not provide any protections against correlational findings that may result from the impact of alternative variables. To offset some of this limitation, the study used discriminant function analysis (DFA), a multivariate statistical procedure, for data analysis. When variables are analyzed simultaneously, some control for alternative variables is possible; however, due to such factors as DFA model development considerations, several study variables were excluded from the analysis. There is no guarantee that these or other non-study variables do not represent alternative variables that affect relationships between variables included in the analysis.

Another study design limitation is the use of the three specialized databases of human service organizations for the study's sampling frame. The use of the three databases was likely a strength as attempts to develop a sampling frame from larger databases of nonprofit organizations, such as the IRS listing of tax-exempt organizations or the listing of nonprofit organizations incorporated in the state, generally underrepresent smaller nonprofits (this is the category in which many faith-based service providers fall). However, for two of the three databases used for sample selection, bias issues exist as organizations self-selected to be included in these databases (Virginia Department of Social Services Faith-Based and Community Service Directory and Connect Richmond's Local Nonprofits database). Unfortunately, this creates some uncertainty about the generalizability of study findings to the universe of nonprofit human service organizations.

The self-administered survey method represents a third limitation of the study. On the positive side, self-administered survey data collection is more feasible to implement in a wide geographical area and eliminates potential sources of bias such as social desirability and interviewer bias when compared to interviewer-based methods. One limitation of the self-administered survey method for this study was the number of respondents. Although the response rate was average for organizational research, it presented a problem during supplemental analysis. Another limitation of the self-administered survey method for this study was the inability of the researcher to answer questions recipients may have had when attempting to complete the survey. This fact may explain some of the missing data that occurred in this study and will be discussed in more detail in the next section.

Measurement instrument. The survey used for the study presented a number of challenges. As identified by pretesting, the number of questions asked and the detailed nature of some questions likely added to completion time. This may have posed a problem for some potential respondents and may have contributed to the large number of missing values among those providing responses. Missing data was a notable problem among the web-based survey respondents. This was anticipated as a potential source of missing data in creating the web-based survey and was initially addressed by including a feature that required a response to each question before the survey software would allow the respondent to move to the next question. However, this feature was eliminated after pretesting feedback out of concern that it might limit the number of respondents. Unfortunately, this type of trade off in conducting research is unavoidable. The fact that

missing data was not a notable problem for mail survey respondents appears to validate a suggestion by Dillman (2000) that web-based surveys may be conceived by respondents as less personal than mail surveys. Dillman (2000) suggests that web-based surveys fail to establish a relationship between the respondent and the researcher because there is no obvious expense on the part of the researcher, as is true for mail surveys. In addition to missing responses for web-based surveys, the researcher encountered some difficulty in recovering text-based responses from the survey software due to an apparent limitation in the amount of words that could be recorded. This was found to be a problem for the survey's open-ended question, as several responses were not complete.

A final limitation of the survey instrument is the fact that the instrument was created for this study, rather than being a preexisting questionnaire with documented validity and reliability. This raises issues about the validity and reliability of the survey that can only be resolved through future research.

Data analysis and findings. The first limitation related to the study's data analysis concerns the fit of the data with the statistical assumptions of the multivariate statistical procedure used in the study, discriminant function analysis (DFA). Violations were found in the assumptions of normality, outliers, and homogeneity of variance. Although DFA is robust to most of these violations (outliers represent an important exception), the fact that the data did not fully meet all assumptions remains a data analysis limitation.

A second limitation in the study's data analysis is the exclusion of a number of study variables from data analysis. Due to the study's large dataset of variables,

differences in levels of measurement, and DFA model development considerations, a number of decisions were made in selecting variables for data analysis that resulted in variables being excluded from data analysis. This represents a confidence issue in the study's findings that identify statistical relationships between variables.

Another limitation of the study's data analysis was the difficulty encountered in conducting supplemental analysis of relationships found in the primary analysis. Although the sample size requirement for conducting the primary multivariate analysis was met, the sample size posed an issue in conducting a more rigorous supplemental analysis. Supplemental analysis was conducted using bivariate statistical procedures. Bivariate analysis results must be considered cautiously due to the risk of committing a Type I error (finding relationships that do not exist because of the influence of other variables not included in the bivariate model) (Grimm & Yarnold, 1995).

Study Synopsis

The purpose of the study was to obtain information about the characteristics of faith-based or religiously affiliated service providers in Central Virginia, and to identify factors impacting similarities and differences when these providers are compared to providers with no religious affiliation. Recent ideological debates and policy initiatives generally focused on claims that faith-based service providers were substantially different from nonprofit service providers with no religious affiliation, better at transforming the lives of those in need and should therefore be leaders in community service delivery. Although religious entities historically played a key role in the early development of the American social welfare system, they have not been leaders in community service

delivery since the early 1800s. The study's intention was to provide information important to understanding of the current state of this dynamic and complex service delivery system and the involvement of nonprofit service providers. It was anticipated that this knowledge could facilitate policy makers in crafting policies and systems that are more responsive to citizens in need and funders of community service programs in making better decisions concerning the distribution of limited financial resources. Finally, this knowledge could assist local service delivery networks in identifying strengths and weaknesses of existing service delivery structures and processes, as well as opportunities for change and limitations to change in addressing service delivery challenges.

A second goal of this study was to identify a conceptual model that could be useful in understanding the dynamics that impact similarities and differences between faith-based providers and their counterparts with no religious affiliation. Although a few researchers had suggested some conceptual underpinnings, most had not given full attention to developing a clearly defined conceptual model. The conceptual framework guiding this study proposes that nonprofit human service providers exist in a contextual setting composed of layers of context that include a time dimension, a general environment dimension, and a human service task/field dimension. Within this contextual setting, dynamics from external factors found in the general environment and the task/field dimensions influence nonprofit service providers. Likewise, actors from the task/field dimension and from nonprofit service providers influence the general environment dimension via strategic choices and actions enacted both as individual

organizations and as an organizational field composed of interrelated organizations. Faith-based service providers compose a sub-set of nonprofit service providers. It is posited that these contextual factors influence similarities and differences between nonprofit service providers that are faith-based and those with no religious affiliation, as well as among faith-based providers.

The conceptual framework rests on four assumptions as key to understanding the nature and functioning of nonprofit human service providers: (1) an open systems perspective, (2) internally and externally oriented factors, (3) individual and population level factors, and (4) congruence of strategic choice and environmental constraints. The study posited two underlying organizational theories; Resource Dependence Theory and Neo-Institutional Theory that together provide a useful lens from which to explore similarities and differences between faith-based service providers and their counterparts with no religious affiliation.

The study's research design employed a cross-sectional survey design. Cross-sectional research captures information concerning a research subject at one point in time but is not able to determine causal relationships. This design was chosen as the purpose of the study suggests the need to obtain specific information from a large number of sources in a dispersed geographical location and because survey research has a long history in organizational research (Babbie, 1990; Simsek & Veiga, 2001).

The study's population consisted of nonprofit human service providers that offered social services in the community and excluded public and for-profit service providers as well as religious congregations. Separate nonprofit entities of a church or

other religious congregation were included. (Although the faith-based initiative had a broad focus that included religious congregations, religious congregations were not included in the study's population unless they had a separate nonprofit entity because delivery of social services was not considered their primary mission, thus making comparison with nonprofit human service providers problematic.) The participant organizations were identified from three online databases of Virginia service providers: the Virginia Department of Social Services Faith-Based and Community Service Directory, the United Way of Greater Richmond and Petersburg Information and Referral database, and the Connect Network's Local Nonprofits Database. The three databases were searched using specified criteria to identify organizations within the Richmond Metropolitan Statistical Area (as defined by the U.S. Office of Management and Budget) that provide direct services to individuals and/or families. This search resulted in a sampling frame of 281 organizations. Announcement of the research project was made to members of the Virginia Department of Social Services Faith-Based and Community Service and the Connect Network's Local Nonprofits listservs prior to the implementation of data collection.

Data collection was conducted using a self-administered survey created for this study based in part on questions from prior research studies on this topic. The questionnaire consisted of 31 questions, one of which was an open-ended question that asked respondents to report any recent social policy changes that had impacted service delivery at their organization. Pretesting of the survey was conducted to work out issues concerning understanding and applicability of questions and instructions. Individuals

knowledgeable about conducting research and individuals knowledgeable about human service providers pretested the survey. Feedback from the pretesting was used to make changes in the questionnaire. A web-based version of the survey was designed using Inquisite survey software. Due to the difficulty authors have had in developing a sampling frame of human service organizations and achieving an adequate response rate, this study did not conduct pilot testing of the instrument. Validity of the survey instrument is therefore based on face validity resulting from wording of questions and operationalization of variables found in prior research (Ebaugh, et al., 2003; Ebaugh, et al., 2006; Baylor University, 2004; Goggin & Orth, 2002; Kearns, et al., 2005; Monsma, 2004). Reliability of the survey was addressed by using responses from data collection to test internal consistency of survey questions. Due to the fact that most of the questions in the survey were designed to provide discrete information about organizational characteristics rather than to measure broad concepts, reliability testing was limited to the study's only question that employed a scale. This question was designed to measure organizational capacity and used a scale adapted from the Marguerite Casey Foundation Organizational Capacity Assessment Tool (Guthrie et al., 2004), a derivative of the McKinsey Capacity Grid (McKinsey & Company, 2001). The Capacity Assessment Tool was specifically designed as an organizational self-assessment tool rather than a scientific measurement tool (Guthrie et al., 2004) and did not provide information about testing of reliability or validity. The scale, as adapted for this study, was tested for reliability using SPSS 16.0.2 with the finding that the scale had good internal consistency (Cronbach alpha coefficient = .87).

Data collection consisted of prenotification, survey distribution, and three follow-up emails and letters sent out during the period May to July 2008. Data collection resulted in a final survey responses rate of 44% [total N=121 with 76 (63%) web-based survey returns and 45 (37%) mail survey returns].

Data analysis employed SPSS 16.0.2 and began with data entry, data cleaning, and missing data analysis. Analysis of study data was conducted in three phases: univariate, multivariate, and supplemental analyses. Univariate descriptive analysis was conducted on key study variables based on grouping cases into sub-groups of the variable religious affiliation (faith-based organizations and organizations with no religious affiliation) to identify characteristics of respondent organizations. Prior to beginning multivariate data analysis, the data was screened to determine if statistical assumptions underlying the multivariate procedure, discriminant function analysis (DFA), were met. A two-group discriminant function analysis (DFA) was then conducted to determine which variables discriminate between the two non-profit human service organization groups. In order to further explore the multivariate analysis results, supplemental analysis was conducted via a series of bivariate correlations. The last step of the data analysis process involved thematic analysis of responses to the study's open-ended question. This question attempted to explore the impact of social policy changes on human service organization respondents by asking respondents to describe the impact of social policy changes on the organization and its services. Discussion of data analysis findings follows in the next section.

Significant Findings

The first question posed by the study sought to identify the characteristics of service providers that responded to the survey. This information served as an examination of organizational demographics for the study's sample.

Research Question 1: What are the primary characteristics of faith-based human service providers in the Richmond MSA?

Organizations in the study primarily identified their organization's legal status as Virginia incorporated nonprofits with IRS 501 (c) 3 status with or without a particular religious tradition. Faith-based providers were only slightly more likely to report falling into this status than providers with no religious affiliation. Organizations reporting affiliation with a particular religious tradition were asked to specify the religious tradition. Of those providing this information, all reported Protestant, Christian or non-denominational/multi-denominational traditions. A number of respondents chose to use the "Other" category and identify a religious tradition in this space. Of these respondents, one respondent identified their religious tradition as Jewish with the remainder reporting Protestant, Christian or non-denominational/multi-denominational traditions.

Respondents were asked to provide information concerning the year the organization was founded, the year the organization began providing services to the general community, the organization's annual budget in 2006, and the primary geographic area where services were provided. Based on the summary variable "Years of Service" faith-based respondents had provided services almost 7 years longer than organizations with no religious affiliation. On the other hand, organizations without

religious affiliation had higher revenues, more than half of organizations with no religious affiliation had budgets clustered in the $1million to greater than $5 million range while approximately half of the faith-based organizations clustered in the $50,000 to $499, 999 range. Both types of organizations generally provided services in urban or regional settings with faith-based organizations somewhat more likely to be concentrated in urban settings.

Information on total number of services provided in 2006 by faith-based organizations was somewhat different from total services provided by non-religious organizations. Faith-based providers were more likely to provide age related services such as child day care, services to seniors and youth, practical needs such as clothing and food/meals, and seasonal services. Providers with no religious affiliation were more likely to provide more specialized services such as employment/life skills training and health service/education services. As was true for the results based on number of services provided, the first service priority for faith-based providers was child day care; however, their second most likely choice were other services. The first priority for providers with no religious affiliation was other services followed by health service/education services as suggested by the information on number of services. The second service priority for both faith-based providers and providers without religious affiliation were other services followed by food/meals (FBOs) and counseling/mediation and family support/parenting (NROs). The third priority service category for faith-based organizations was again other services followed by family support/parenting. Providers without religious affiliation on the other hand chose employment/life skills followed by community development

services as their third priorities. As the comparison and contrast of data based on number of services provided and ranking of service priorities, the ranking of service priorities provides a more focused picture of where respondents placed their mission focus and resources. Other services not identified by the survey appear to play an important role in the mission focus and allocation of resources for both faith-based service providers and providers with no religious affiliation.

Respondents were asked to identify the number of people served in 2006 and to report the percentage served based on age and racial/ethnic groupings. On average faith-based organizations served almost 1,000 more people than organizations with no religious affiliation and were more likely to serve children and seniors. Organizations with no religious affiliation were more likely to serve adults and young adults. Both types of organizations provided services to youth, with faith-based providers reporting more services to youth than organizations with no religious affiliation. The percentage of youth served by faith-based providers was, however, slightly smaller than the percentage of youth served by organizations with no religious affiliation even though the number of faith-based respondents was slightly higher. The percentage of people served based on racial/ethnicity groups was not very different for the three top racial/ethnic groups, White, African American, and Hispanic. Faith-based organizations were only somewhat more likely to serve African Americans and slightly more likely to serve Native Americans than organizations with no religious affiliation.

As noted above, faith-based organizations in the sample reported serving more people in 2006 than respondents with no religious affixation. This brings into focus the

question of who provides the services. Generally, faith-based organizations reported fewer employees (full and part-time) and more volunteers than organizations with no religious affiliation. Excluding two providers with no religious affiliation that reported a large number of volunteers, the number of volunteers for organizations with no religious affiliation is even smaller than the number of volunteers reported by faith-based organizations.

In order to gain a better understanding of organizational capacity to meet mission or service goals, respondents were asked to rate their organization as having high, moderate, low or no capacity in 15 infrastructure areas. (The survey question concerning organizational capacity referred to resources, capacity, or ability to carry out mission or service programs.) Faith-based providers tended to rate themselves as having high to moderate capacity in the areas of having a written mission statement, ability to modify services as needed, outcome measurement and financial controls/audit. Similar to faith-based organizations, providers with no religious affiliation, rated themselves as having high to moderate capacity for a written mission statement, financial controls/audit, and ability to modify services as needed as well as regular assessment of current services. The largest number of faith-based organizations rating themselves as having low to no capacity were found in the areas of human resource management and volunteer management. This is concerning given the fact that these organizations employ fewer regular staff and large numbers of volunteers. Providers with no religious affiliation also rated themselves as having low to no capacity in the area of volunteer management but rated themselves as having more capacity in human resource management. Volunteer

management thus represents an area of capacity apparently lacking for both types of providers. Finally, providers with no religious affiliation rated themselves as having low to no capacity in the area of fund raising while faith-based providers rated themselves as having more capacity in this area. In light of the current economic crisis, this difference in self-rating of fund raising capacity may pose more of a survival issue for providers with no religious affiliation.

The issue of funding raising capacity leads directly into the question of who provides organizational funding. Respondents provided the percentage of funding, totaling to 100% that they received from 11 different funding sources. The top three sources of funding for both types of organizations were generally the same except for one source. Faith-based organizations reported received a higher percentage of funding from congregations and other religious sources while providers with no religious affiliation reported a higher percentage of funding from government grants and contracts. Only time will tell how much of an impact government spending cuts will have on nonprofit organizations in general. Faith-based organizations may have a survival advantage over providers with no religious affiliation since they are less dependent on government funding. However, the data on collaborations suggests this might not be that big of an advantage for faith-based organizations. As supported by funding source data, the majority of faith-based organizations reported no federal government relationships but the opposite was true for state and local government relationships. This suggests that state and local government spending cuts could impact faith-based providers in ways other than funding.

The potential impact of outside forces on organizations was an important consideration for the conceptual framework of this study. Respondents were therefore asked to report membership in any national, state, or local professional organization, as well as organization or program certification by a national or regional body. In addition, respondents provided information on the existence of relationships with 13 different external entities in four categories (funding, services, non-monetary, other). Data on relationships with six external entities (governments, college/universities, and religious organizations) provide insight into the connection the organizations have with the broader environment. The majority of faith-based organizations reported no professional membership or national or regional certification. The majority of providers with no religious affiliation, on the other hand, reported some type of professional membership but no national or regional certification. Thus, for this sample of providers, certification does not play in role in connecting the organizations to the external environment. Relationships with external entities, however, painted a different picture. The majority of faith-based providers reported some type of relationship with state and local government, a college or university and with other religiously affiliated entities. A slight majority of providers with no religious affiliation reported some type of federal government relationship, but as was true for faith-based organizations, they overwhelmingly reported some type of relationship with state and local government. The majority of these providers also reported some type of relationship with a college or university. Somewhat surprising was the fact that slightly more than half of the organizations in this study without religious affiliation reported collaborations with religious entities. Relationships

with religious entities might play a role in offsetting some of the recession disadvantage providers with no religious affiliation have because of their higher dependence on government grants and contracts.

Based on the study's descriptive findings, faith-based providers appear to have some differences from providers with no religious affiliation, but also many similarities. Faith-based organizations in the study's sample were older, served more people in 2006, generally provide services via volunteers, receive more funding from congregations and other religious entities and do not favor membership in national, state or local professional organizations. Other than these notable differences, faith-based service providers in the study were fairly similar to their counterparts with no religious affiliation. Both types of providers tend to be Virginia incorporated nonprofits with IRS 501 (c) 3 status and focus their missions and resources on a variety of services with some preference among faith-based providers for age related and supportive services while providers with no religious affiliation appear to lean toward more specialized services. Faith-based providers and those without religious affiliation tend to provide services in urban settings and generally serve similar people in terms of age and ethnicity with the exception of adults (NROs) and children (FBOs). Self-reported capacity to carry out mission was also similar for both types of organizations with a small difference on fund raising capacity (lower for NROs) and a larger difference on human resource management capacity (lower for FBOs). Collaborations with outside entities were also fairly similar with the exception of more federal government collaborations for providers with no religious affiliation and religious group collaboration for faith-based providers.

This suggests that at least for this sample of providers the claims of major differences between faith-based providers and providers with no religious affiliation may be based more on ideological position than on actual differences.

One aim of the study was to extend knowledge on the topic of faith-based social services by developing a conceptual foundation grounded in two organization theories, Resource Dependence and Neo-Institutional theory, and by employing a multivariate statistical analysis strategy to compare human service providers identified as faith-based with those identified as having no religious affiliation. Resource Dependence Theory emphasizes differences among organizations that result from variation in resource dependence and organizational response strategies. Neo-Institutional Theory generally emphasizes similarity among organizations within the same organizational field based on their exposure to similar institutional forces. However, neo-institutional theorists also suggest that there may be simultaneous pressures from social/cultural forces and technical/goal attainment forces that result in strategic choices and actions by individual organizations that introduce the element of heterogeneity (Oliver, 1991; Powell, 1991; Scott, 1991). This represents one of several areas of overlap between the two theories. Other areas of overlap include organizations seeking legitimacy from the environment to survive and the influence and environmental constraints on organizational structure and function.

The study's second research question and associated hypotheses sought to use the conceptual framework as a guide to predict which factors (those internal or external to the organization) would be associated with the an organization's religious affiliation.

Research Question 2: What characteristics account for similarities and differences between faith-based service providers and providers with no religious affiliation in Richmond MSA?

Hypothesis 2a: The primary areas of similarity between faith-based service providers and providers with no religious affiliation will be organizational legal status, percentage of budget from government and nonreligious sources and number of linkages with nonreligious culture such as professional organization membership/accreditation, board composition and staff educational level

Hypothesis 2b: The primary differences between faith-based service providers and providers with no religious affiliation will be greater age and size of nonreligious providers and higher percentage of funding and interorganizational relations with religious entities for faith-based providers

The multivariate model demonstrated a moderate ability to differentiate between the human service provider groups, faith-based/religiously affiliated and those with no religious affiliation. Funding from congregations/other religious sources and funding from government grants/contracts were found to be the most important discriminating variables. The results suggest that faith-based human service providers tend to receive higher funding from congregations and other religious sources and less funding from government grants and contracts, while organizations with no religious affiliation tend to receive less funding from congregations and other religious sources and higher funding from government grants and contracts.

The discriminant analysis results partially support Hypothesis 2b. Specifically, the model results support the hypothesis that percentage of funding from religious entities would play a role in distinguishing faith-based human service providers from human service providers with no religious affiliation. The statistical results do not support the other points of Hypothesis 2b and fail to support any of the points of Hypothesis 2a. (Due to the study's large dataset of variables, differences in levels of measurement, and DFA model development considerations, a number of decisions were made in selecting variables for data analysis that resulted in several variables planned for inclusion in data analysis being excluded and therefore not addressed in study results.)

At first glance, it appears that Resource Dependence Theory is more relevant to the study's multivariate results as this theory emphasizes differences among organizations that result from variation in resource dependence. The two variables that were identified as having the most discriminating power both relate to funding source, a specific type of resource dependence. However, as suggested by some neo-institutional theorists, differences may also be related to pressures from social/cultural forces that result in strategic choices and actions by individual organizations. This suggests that faith-based providers may be influenced by their religious culture to make strategic choices about funding source preferences and explain their higher percentage of funding from religious sources. The model's other eight variables were not found to provide substantial discriminating power, thus supporting the notion of Neo-Institutional Theory that there is considerable similarity among organizations within the same organizational field because of their exposure to similar institutional forces.

A prominent issue in the faith-based provider literature has been the question of whether faith-based organizations that seek government funding would experience an alteration in their use of faith traditions in services. A related issue from the general literature on organizations is the co-optation of organizational structures and functions by external environmental forces (Scott, 2003). Although the results of the discriminant analysis do not directly address these issues, the results did identify that faith-based human service organizations tend to receive higher funding from congregations and other religious sources and less funding from government grants and contracts. In order to further explore the relationship between faith-based organizations and receipt of government funding, supplemental analysis of the relationship was conducted.

Consideration was given to conducting a three-group discriminant analysis with faith-based organizations divided into two sub-groups, those receiving no government funding (0 funding) and those receiving some government funding (any funding amount). Use of a multivariate analysis strategy instead of bivariate analysis is preferred as a means for taking into account other variables that may influence the relationship between two target variables. Unfortunately, this was not possible as the two faith-based subgroups differed dramatically in number meaning that confidence in results of the analysis would be extremely limited.

As a multivariate analysis of the relationship was not possible, a sequential series of bivariate correlations were performed between the variable organizations with and without government funding and the predictors from the DFA model. This procedure was conducted for faith-based organizations only followed by organizations without religious

affiliation. The series of bivariate correlations did not reveal any substantial differences among faith-based providers or providers without religious affiliation other than receipt of government funding. Although identification of other important differences was not possible with this study's data, this does not rule out the possibility that other variables may play a substantial role in understanding the differences between the types of organizations. Future studies using larger samples may seek to compare nonprofit organizations that are faith-based with organizations having no religious affiliation using multivariate models that include percentage of government funding as a control variable. This and other ideas for future research will be discussed near the end of this chapter.

The study's findings also provide information concerning recent social policy developments based on thematic analysis of the survey's open-ended question that asked respondents to describe the impact of social policy changes on the organization and its services. A number of broad themes related to the impact of social and other changes on organizations and/or services were identified with the majority of respondents describing some type of negative impact These impacts included: federal, state and local policy changes, federal, state and local funding priority changes, foundation eligibility restrictions, and decreases in corporate donations. Some specific organizational or service impacts were also identified. These included changes in services offered and increased demand for services. Although a number of social policies were referenced, the Personal Responsibility and Work Opportunity Reconciliation Act of 1996 (PRWORA, often referred to as welfare to work or welfare reform) was mentioned by several respondents as negatively impacting the organization or its services. Only two respondents directly

identified themselves as faith-based. One respondent referred to ongoing consideration of the White House Faith-Based Initiative, while the other referred to their faith-based identity as a deterrent to receiving foundation funding.

Thematic findings reveal that social policy impacts were seen as important by a number of respondents, but not the only important environmental impact. Changes in government funding and corporate donations were other important issues noted by respondents to this survey. In all likelihood and as supported by recent sources, the economic crisis has probably elevated the importance of these kind of issues ahead of concerns about changes in social policy (Howard, 2009; Ludy, 2009).

Discussion of Findings

The study's findings regarding comparison of the characteristics of faith-based providers (FBOs) with providers with no religious affiliation (NROs) were generally consistent with prior research. The majority of respondents identified their organization as having federal nonprofit legal status (501 (c) 3) and if faith-based from a Protestant or Christian tradition. This represents a contribution to the faith-based literature as most of the prior research did not specifically ask about legal status. Whether this confirms the opinion of Jeavons that the use of the term faith-based best fits Protestant or Christian religious traditions (Jeavons, 1994) or simply identifies that the majority of religiously affiliated service providers in this sample are Protestant or Christian is not clear. As found by Twombly (2002) and suggested by the history of social service development in the United Stated, faith-based organizations in the study were older than organizations without religious affiliation. For this study's regional sample, FBOs were on average 7

years older while Twombly's large national sample found that FBOs averaged 13 years older than NROs. This is contrasted with Kearns and colleagues (Kearns et al., 2005) regional research that found that FBOs and NROs were similar in age. As to geographic area of service, this study found that both FBOs and NROs generally provided services in urban or regional settings. Beyond the overall finding regarding geographic location, FBOs were somewhat more likely to be concentrated in urban settings while NROs provided more regional services. This is similar to findings by Graddy and Ye (2006). The authors noted little substantial difference between organization type and overall geographic location of services in Los Angeles County, California. They did find, however, that FBOs were slightly more likely to be concentrated in communities with greater need while NROs served wider areas of the County. This convergence of findings is noteworthy given the differences between this study's geographic focus and Graddy and Ye's (2006) focus on the large and complex area of Los Angeles County.

As found in prior research, faith-based service providers in this study's sample were more likely to offer services that met practical needs such as clothing, food/meals and seasonal needs. Research by Graddy and Ye (2006) as well as Kearns et al. (2005) identified that FBOs tend to concentrate services in the area of basic human needs or transitional services. In fact, Graddy and Ye (2005) discovered that FBOs provided well over half (63%) of the transitional services in Los Angeles County while being responsible for only 17% of social service offerings overall. NROs in the study's regional sample were more likely to provide specialized services such as employment/life skills training. This finding is similar to Twombly's finding (2002) in his national sample. He

reported that NROs tended to provide specialized services targeting families and children, on-the-job training, and housing. Although there were also a number of differences between the study's findings and prior research regarding type of services provided by human service nonprofits, these differences appear to relate more to labeling of service categories than outstanding divergences.

This study's data also contributes to the understanding of rational decision-making by nonprofit organizations discussed by Twombly (2002). He suggests that nonprofit organizations are rational actors who balance mission and external factors such as economic and regulatory constraints. The study's conceptual framework views nonprofit human service providers as existing in a contextual setting composed of layers of context and highly influenced by dynamics from external and internal factors. This is considered to be an ongoing balancing process that is multi-faceted, as well as influenced by time elements. In order to obtain a more focused view of where the study's sample of organizations placed their mission focus and resource allocations, the survey asked respondents to rank the top three services provided in 2006 in addition to asking respondents to broadly identify the types of services offered. The top three service priorities for FBOs were child day care (1st priority) and other services (2nd & 3rd priority) while NROs rankings were other services (1st & 2nd priority) and employment/life skills training. Although the study's survey asked about 21 separate categories of services, clearly other services not identified by the study play an important role in decision-making about mission focus and resource allocations for both types of organizations.

Decision-making concerning target populations complement decisions concerning types of services to offer. This study's data revealed that FBOs served a higher number of people in 2006 and were more likely to serve children and seniors whereas providers with no religious affiliation were more likely to serve adults. The differences in services to youth were small. Kearns and colleagues (2005) also found that FBOs served a higher number of people but this contrasts with Monsma and Mounts (2002) who found that FBOs served only a slightly higher number of people. Similar to this study's findings, Twombly (2002) found that FBOs tended to focus services on seniors while Seley and Wolpert (2003) found small differences in services to youth between the two organization types.

Racial/ethnic groups served, human resources for service delivery, and capacity to provide services are other important areas of contribution provided by this study's data. Only one prior study provided information concerning people served based on racial and ethnic groupings. Seley and Wolpert (2003) in their study identified that FBOs in New York City were more likely to serve recent immigrants, especially Asian-Americans while NROs were more likely to serve Blacks and Hispanics. This study's regional sample found no substantial differences in numbers served for the three top racial/ethnic groups, Whites, African Americans and Hispanics. Given the expected concentration of immigrant populations in New York City, this difference in findings may be easily explained.

As suggested by prior research, FBOs for the study's sample utilized more volunteers and fewer employees than NROs. This was confirmed by data from studies by

Monsma and Mounts (2002) and Ebaugh et al. (2003). Monsma and Mounts (2002) compared faith-based welfare-to-work programs with welfare-to-work programs run by government, for-profit, and secular non-profit organizations in four cities: Philadelphia, Chicago, Dallas, and Los Angeles, and found that FBOs used a larger number of volunteers and a smaller number of full-time employees to provide services. Ebaugh et al. (2003) compared faith-based and secular organizations providing services to the homeless in Houston, Texas, and found that FBOs tended to rely more heavily on volunteers rather than on paid staff when compared to secular agencies.

This study's exploration of organizational capacity to provide services contributed to the literature regarding organizational capacity and capacity-building by asking respondents to rank themselves on capacity to provide services in 15 separate areas including the areas of human resource management and volunteer management. Study findings related to organizational capacity must be tempered by potential differences in respondent interpretation of the term capacity. Organizational capacity has been simply defined as "a set of attributes that help or enable an organization to fulfill its missions" (Eisinger, 2002 p. 117). However, organization capacity is a multi-faceted construct that consists of elements that have been described in different ways by a number of sources (see for example Guthrie et al., 2004 and McKinsey & Company, 2001). Therefore, differences in the meaning of capacity among respondents to this study likely exist.

A larger number of FBOs rated themselves as having low to no capacity in the areas of human resource and volunteer management. This would seem to be an area for needed capacity-building for FBOs. However, a number of NROs also rated themselves

as having low to no capacity in volunteer management so this may well be an area of weakness for nonprofit providers overall.

Another capacity-building issue suggested by this study's data concerns overall revenue. For this sample of organizations, NROs averaged higher revenues with more than half of the NROs in the study reporting revenue for 2006 clustered in the $l million to greater than $5 million range while approximately half of the FBOs clustered in the $50,000 to $499,999 range. This finding is supported by research by Gerstbauer (2002) who found NROs had 4.7% higher total revenue and by Monsma and Mounts (2002) who found NROs has two times the revenue of FBOs. Given the current economic crisis this suggests that FBOs may be at a disadvantage. However, funding source information may play a role in offsetting this apparent disadvantage. The descriptive data for this study found that the top three sources of funding for both types of organizations were similar with one caveat. FBOs reported receiving a higher percentage of funding from congregations and other religious sources while NROs reported a higher percentage of funding from government grants and contracts. The study's multivariate data and in part the supplemental analysis confirmed these funding sources as the most important variables distinguishing the two types of organizations. This difference in primary funding sources is supported by prior research. Several studies (Ebaugh, et al., 2003; Gerstbauer, 2002; Kearns, et al., 2005; Monsma & Mounts, 2002; Reingold, et al., 2007) reported that NROs receive higher funding from government sources while FBOs receive higher funding from private sources, especially donations and religious sources. On the other hand, Seley and Wolpert (2003) reported no difference between FBOs and NROs

on receipt of government funding but differences on other sources. The funding source data suggests that cuts in government spending brought on by the economic crisis may be a disadvantage to NROs while the higher portion of revenue from donations and religious sources may be an advantage for FBOs. This potential advantage must, however, be weighed against the impact of economic factors such as unemployment and underemployment on individual donations and donations by religious sources such as congregations. As noted earlier, this kind of dynamic and ongoing process is suggested by the conceptual framework grounding the study.

The final area to be compared between this study's quantitative findings and the faith-based literature is related to partnerships and collaborations. This issue also relates to the conceptual framework grounding the study in that collaborations with other entities represents an external source potentially influencing the organization's structure and function. Study data found that both types of organizations reported partnerships or collaborations with state and local government entities with NROs reporting a slightly higher number of federal government relationships. As expected FBOs reported a higher number of partnerships with religious entities but surprisingly slightly more than half of NROs also reported collaborations with religious entities. Kearns and colleagues (2005) found that FBOs were more likely to report their most important partner to be another FBO while NROs were more likely to report their most important partner to be another NRO, a government agency or business.

The study's thematic findings also contribute to the literature on this topic. Thematic findings from the study's open-ended question identified a number of external

sources that impact organization structure and function. Social policy and economic changes were seen as important impacts by a number of respondents. This is supported by research by Reingold et al. (2007) whose study focused on policy changes related to welfare reform. They found that changes in social policy related to passage of the Personal Responsibility and Work Opportunity Reconciliation Act of 1996 (PRWORA) had some impact on nonprofit human service providers and clients they interviewed in Indiana. The authors compared service providers before and after the introduction of PRWORA and reported no statistically significant differences on organizational characteristics between FBOs and NROs other than the fact that more FBOs described increasing their requirements for service eligibility. In comparison of data from client interviews, the authors found one notable negative effect of PRWORA reported by clients of FBOs when compared to clients of NROs. Clients of FBOs who received Temporary Assistance for Needy Families (TANF) were more likely to request help with specific needs such as food, utilities, transportation, rent and emotional support (Reingold et al., 2007). This study's thematic data identified that FBOs and NROs reported similar negative impacts due to social policy and economic changes with one respondent specifically referring to the negative impact of PRWORA.

> "PRWORA 1998 limited (time) that individual and families could access financial resources and it prematurely retracted those resources just as a threshold of sustainability was being achieved. The result is increased need for supportive services." (FBO)

As noted at the beginning of this chapter, recent new articles have reported on the negative impact of economic changes on nonprofit organizations (Howard, 2009; Ludy, 2009). This is also mirrored in this study's thematic findings by a number of respondents who described changes in resources to provide services, services offered, and requests for services due to shifts in funding. One respondent commented:

> "The reduction in federal funds for social service programs has had an impact on services we provide." (NRO)

The fact that this study's data was collected in 2006, two years before the current economic crisis began suggests that economic impacts are an ongoing issue for nonprofit organizations. This suggests one important point that needs to be considered by funding sources and policy makers as they address plans for response to the current economic crisis.

Generalization of this study's findings to other communities must be determined based on comparison of the study's geographical area to the geographical conditions of other communities. The study focused on the Richmond Metropolitan Statistical Area of Central Virginia as defined by the U.S. Office of Management and Budget. As of 2008, Richmond MSA had a population of 1,225,626, making it the 43rd largest MSA in the United States (Wikipedia, n.d.). A recent report concerning Virginia's nonprofit sector (Salamon, Geller, & Sokolowski, 2008) identifies this region of Virginia as accounting for 19% of the state's nonprofit organizations and 15% of the state's nonprofit employment (nonprofit organizations were defined as charitable, religious, educational, scientific, literary, and related organizations that claim exemption under section 501 (c)

(3) of U.S. tax law). Nonprofit human service providers in the social service field represent 14% of all nonprofit organizations in Virginia (a breakdown of nonprofit providers in the social service field by region was not provided by the report).

Implications of Findings

This chapter began by noting the current economic crisis as a challenge to community service delivery facing nonprofit organizations, funding sources and policy makers. Consequences of the economic crisis include negative impacts on individuals and families such as unemployment, underemployment, increased risk of housing loss and homelessness, and worsening health issues. At the same time, government, corporations, and nonprofit organizations have been forced to make cuts in services and support due to declining revenues. The religious sector (churches and other religious entities) has in the past been able to offset some of the government cuts but this economic crisis has placed constraints on the religious sector as well. Several study findings highlight areas for consideration as community leaders, nonprofit managers, and others interested in responding to the consequences of the economic recession seek to address the competing issues of increased need for services in a time of declining resources.

Although study findings revealed several descriptive differences between nonprofit providers, more rigorous statistical findings identified only two variables (both funding sources) as clearly distinguishing faith-based providers from those with no religious affiliation. This finding is consistent with prior research comparing the two types of providers (Ebaugh, et al., 2003; Gerstbauer, 2002; Kearns, et al., 2005; Monsma & Mounts, 2002; Reingold, et al., 2007). The implication for those concerned with

community service delivery is that, instead of dialogue and policy that places attention on the differences between nonprofit service providers, the current economic and social climate calls for dialogue and policy that places attention on increasing community service delivery capacity.

As noted by Stritt (2009) FBOs do not have the capacity to become primary providers of social services and support but they have always made important contributions to filling gaps in the social safety net. Policy makers should consider ways to assist FBOs, especially smaller organizations and religious congregations, and to better coordinate their efforts with the existing service delivery network. In light of increased demand at the same time there are decreased resources, bringing all parties to the table as equally important in responding to the economic crisis makes more sense than divisive dialogue. Kearns (2006) makes this recommendation concerning community capacity-building: “A variety of community-based organizations should be mobilized to promote and facilitate collaboration among FBOs and secular organizations rather than perpetuating a fragmented, uncoordinated approach or counter-productive competition among agencies.” He goes on to suggest that foundations, government funders, and private donors could provide financial incentives for collaborative approaches while congregations could play an important role by initiating community dialogues and consensus-building on needs, allocation of resources, and assignment of tasks. Although collaboration should result in increased community service delivery capacity, collaboration must be balanced with attention to unanticipated consequences of collaboration. Kearns (2006) notes several caveats to a primary focus on collaboration:

(1) collaboration works best when initiated by those involved rather than by outside pressures and (2) collaboration should not replace competition when the community's interests are best served by competition between service providers that results in more cost-effective or responsive programs. Collaboration must also be balanced with efforts to preserve the unique nature of faith-based service providers. Jeavons suggests that the most important unique difference between religious and nonreligious service organizations is the "values-expressive" nature of religious service organizations, but limits his definition of this to the Christian tradition of "witnessing as well as serving" (p. 58). Similar to Jeavons' notion of the "values-expressive" quality, DiMaggio states that religious organizations are "as a rule, 'strong culture organizations' that is they have distinctive, explicitly articulated values that are meant to suffuse all of the organization's activities" (1998, p. 14). These are the unique qualities that should be preserved when collaborative approaches to community service delivery are being considered.

The second implication of study findings relates to decisions concerning capacity-building. The announcement by the Obama Administration of the goal of strengthening communities as part of the American Recovery and Reinvestment Act of 2009, with $50 million in grants for a Nonprofit Capacity-Building Program and a State, Local and Tribal Government Capacity-Building Program, means that funds will be available (Wright, 2009). Descriptive study findings noted several potential capacity-building areas for consideration by funders and policy makers. According to study findings, nonprofit organizations have capacity-building/technical assistance needs in the areas of staff and volunteer management and funding-raising. This is supported by other research on

nonprofit capacity-building. Kearns and colleagues (2005) specifically asked their sample of nonprofit service providers about their capacity-building needs and reported that FBOs and NROs reported similar needs for help with fund-raising and that FBOs expressing a higher interest in help with financial management. The successful reliability testing of an organizational capacity assessment scale adapted from the Marguerite Casey Foundation Organizational Capacity Assessment Tool (Guthrie et al., 2004) suggests one way funders and researchers could identify individual capacity-building needs of nonprofit organizations. The scale, as adapted for this study, had good internal consistency with a Cronbach alpha coefficient of .87.

A third implication of study findings relates specifically to social work practitioners who work in communities or in nonprofit organizations. The study's thematic findings and conceptual framework offer an important insight into management and community planning. Organizational managers and community planners must keep in mind the dynamic and externally sensitive nature of the nonprofit environment. It could be easy to view response to the current economic crisis as time specific, but the study's thematic findings suggest that some issues are ongoing challenges. A number of study respondents described changes in the resources to provide services and types of services offered due to shifts in funding source priorities and policy changes. These were negative impacts that nonprofit organizations had experienced two years or more before the current economic crisis and likely represent ongoing issues for nonprofit organizations rather than limited to current economic conditions. It is easy for managers to get focused on day-to-day organizational realities and for community planners to get

focused on specific community issues that can seem more important than external factors. The study's conceptual framework points to a contextual setting composed of layers of context and highly influenced by dynamics from external factors. Specific concepts for consideration include time related factors such as policy events and the organization life cycle process, sociopolitical/cultural elements, organizational field elements, the impact of financial and other resource dependence, inter-organizational interaction, differences in organization structure/operation, and organizational values/culture. Organizational managers and community planners can make strategic choices but must do so while considering potential external constraints.

Future Research Suggestions

Several ideas for future research are suggested by this study:

1. The study's survey data provides a general picture of nonprofit human service providers. Case studies involving in person interviews with management and staff of service providers would add more in-depth information to this general picture. One question that could be further explored is the apparent difference between faith-based service providers and providers with no religious affiliation regarding transitional versus specialized mission focus. Is this an artifact of numbers or do faith-based providers see their niche as transitional services? Also, other services not identified by the survey appear to play an important role in the mission focus and allocation of resources for both faith-based providers and service providers with no religious affiliation. What are these other

services? A second question that could be addressed by this method would be what kind external sources influence human service providers, as well as how much providers believe these sources influence organizational structure and function.

2. Another area for future research concerns the economic crisis and its impact on nonprofit organizations. This could include a comparison of nonprofits before and after the economic crisis to learn more about such issues as the impact of funding changes as well as whether the impact differs based on type of organization.

3. Further exploration of findings related to organizational capacity and implications for capacity-building represent a third fruitful area for future research. This research could explore suggested nonprofit organization capacity weaknesses identified by this study in human resource and volunteer management as well as fund-raising. Operationalization of organization capacity in these and other infrastructure areas would represent an important contribution to the literature on capacity and capacity-building.

4. Although not part of this study's data analysis, survey information was collected regarding implicitly and explicitly expressed organizational religiosity elements such as the importance of religiously-oriented service activities to the organization's mission. Future research could examine such questions as: How important are these types of activities to faith-

based service providers? and Do providers with no religious affiliation identify similar types of activities as important to their mission?

5. This study utilized discriminant function analysis (DFA) as the multivariate procedure to compare service providers. Future research could employ other statistical procedures to compare organizations using control variables such as percentage of government funding, size and age of the organization. For example, Reingold et al. (2007) used a computer program based on the randomized, nearest-neighbor method to create 37 matched pairs of FBOs and NROs based on primary service type and service area while controlling for staff size and agency budget.

Conclusion

This study began with the goal of gaining a better understanding of the characteristics of faith-based or religiously affiliated service providers in Central Virginia, and identifying factors impacting similarities and differences when these providers are compared to providers with no religious affiliation. Interest in this topic grew out of an experience with a fledgling faith-based women's ministry attempting to carry out the vision of its founder to provide mentoring support to women struggling to move forward in their lives despite limitations such as domestic violence, past incarceration, and family poverty. The members of the ministry were very passionate about their service to others but lacked expertise in community resources and service delivery management needed to develop a sustainable organization. This was also the time during the early years of George W. Bush's Office of Faith-Based and Community

Initiatives. Was his vision of moving small faith-based entities such as this women's ministry from the background to the role of leaders of community service delivery feasible? This study emerged from these two sources.

Although the events of September 11, 2001, and the wars in Iraq and Afghanistan subsequently overshadowed the faith-based initiative, the claim that faith-based service providers were more substantially different from tradition nonprofit providers continued to be discussed in popular and social science literature. This study attempted to add to this discussion by comparing faith-based service providers to those with no religious affiliation in the Richmond Metropolitan area of Virginia. Overall the results of the study found a few differences but more similarities than differences. This conclusion is supported by other research on this topic.

Recent national political and economic developments have shifted attention from the debate over differences between service providers to concerns about recovery of this country from a major economic recession. Based on these economic developments, it can be argued that it is even more vital that community leaders and policy makers focus their attention on bringing together all service providers in a coordinated effort to address negative consequences the recession has had on individuals and families. The economic recession that began in 2008 and continues in 2009 has increased demand on the fragmented service delivery network such that service providers are no longer able to meet the demand for services as more people lose jobs and those who were unemployed or underemployed sink deeper into the ranks of those in need. The study's insights into areas for nonprofit capacity-building could offer worthwhile contributions to developing

a more coordinated response to the needs of the individuals and families in Central Virginia. Will the current economic recession spark a change in social service delivery in the United States from the current uncoordinated and fragmented system? Will this country put aside its individualistic roots and develop national health insurance that provides quality health services (both treatment and prevention) to all citizens? Only time will tell, but this author is hopeful that this country will move forward in these areas and that the nonprofit sector, including faith-based service providers, will be partners in this change.

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APPENDIX A

Richmond Metropolitan Statistical Area (MSA)
Political Subdivisions and Communities

Cities

- Richmond
- Petersburg
- Hopewell
- Colonial Heights

Nearby Counties

- Chesterfield
- Dinwiddie
- Goochland
- Hanover
- Henrico
- New Kent

Other Counties

- Amelia County
- Caroline County
- Charles City
- Cumberland County
- King and Queen County
- King William County
- Louisa County
- Powhatan
- Prince George
- Sussex County

Incorporated towns

- Town of Ashland (located in Hanover County)

From Wikipedia, the free encyclopedia: http://en.wikipedia.org/wiki/Main_Page

APPENDIX B

Sample Frame Inclusion and Exclusion Criteria

Inclusion Criteria

1. Organizations were selected based on the following U. S. Census Bureau geographical criteria for Richmond, VA, MSA (mailing addresses and zip codes were used):

> Counties of – Amelia, Caroline, Charles City, Chesterfield, Cumberland, Dinwiddie, Goochland, Hanover, Henrico, King and Queen, Louisa, New Kent, Powhatan, Prince George, and Sussex
>
> Cities of – Colonial Heights, Hopewell, Petersburg, and Richmond

2. Organizations were selected based on provision of the following types of services:

- Child day care – based on existence in databases
- Adult day care – based on existence in databases
- Counseling – broadly defined to include personal, financial, etc
- Job training/Skill/Character development
- Child welfare – broadly defined to include adoptions, child protection, foster care, family service/support, etc
- Disability services – broadly defined to include supportive, assessment, training, housing, etc
- Health care – restricted to broad clinics serving low-income/at-risk persons
- Housing/Homelessness – broadly defined to include help finding/actual provision of housing and services for those without housing
- Substance Use/Abuse Services – broadly defined to include counseling, assessment, treatment, residential, etc
- Social/Personal problem services – broadly defined to include poverty (food, clothing, etc) domestic violence, AIDS/HIV, unplanned pregnancy, sexual orientation, etc
- Social/Recreational/Youth-serving/Youth-development
- Rehabilitative/Supportive – broadly defined to include services for persons leaving prison, jail, juvenile corrections, etc

Exclusion Criteria

Organizations were excluded based on primary purpose or provision of the following services:

- Public, government-administered agencies
- For-profit, proprietary agencies
- Self-help only – broadly defined to include AA, NA, etc. as well as parenting or other primarily voluntary, self-help focus
- Medical care – broadly defined to include hospitals, nursing homes, hospices, etc
- Education – broadly defined to include schools, universities
- Legal services only
- Policy/Advocacy only

APPENDIX C

Study Survey

Faith-Based and Nonreligious Nonprofit Human Service Provider Survey

This survey is designed to identify environmental and organizational factors that influence similarities and differences between nonprofit human service providers that are faith-based/religiously affiliated and those that are nonreligious in nature. A human service provider directly serves individuals or families in the general community with social or personal issues/problems. If your organization does not fit this definition, please do not complete the survey.

Several questions ask for specific numbers or percentages, therefore the person completing the survey should have access to or be knowledgeable about specific organization information such as number and type of people served and amount of funding from each source. If specific information or valid estimates are not available please leave the question blank rather than guessing.

1. What is your primary position in the organization? (*Check only one*)

Founder ☐

Board Member ☐

CEO/President/Executive Director ☐

Assistant Director ☐

Program Manager ☐

Other (Please specify) _____

2. What other positions have you held or do you hold in the organization? (*Check all that apply*)

None ☐

Founder ☐

Board Member ☐

CEO/President/Executive Director ☐

Assistant Director ☐

Program Manager ☐

Other (Please specify) _____

3. How many years have you been with the organization? _____

4. Which of the following **best describes** the nature of your organization? (*Check only one*)

A. Nonprofit incorporated in the State of Virginia only ☐

B. Nonprofit with 501(c) 3 Internal Revenue designation only ☐

C. Nonprofit incorporated in Virginia with 501 (c) 3 designation ☐

D. Nonprofit incorporated in the Virginia with 501 (c) 3 and affiliated with a particular religious tradition (Specify religion/denomination)_____ ☐

E. Nonprofit not incorporated and without 501 (c) 3 designation ☐

F. Nonprofit with other 501 Internal Revenue designation
(Please specify 501 category) _____ ☐

G. Religious congregation
(Specify religion/denomination) _____ ☐

H. Religious congregation with a separate nonprofit incorporated in Virginia for service delivery (Specify religion/denomination) _____ ☐

I. Religious congregation with a separate Internal Revenue 501 (c) 3 organization for service delivery (Specify religion/denomination) _____ ☐

J. Governmental or Quasi-governmental ☐

K. Private, for-profit business ☐

L. Other (Please specify) _____

Please respond to all questions. In order to clearly identify similarities and differences between types of service providers, some questions with wording related to faith or religious elements may not seem applicable but should be answered to ensure consistent results.

5. Which of the following descriptions **best describes** your organization? (*Check only one*)

A. There are no references to religion in the mission statement, founding history, or program description/operation. Consideration of religious beliefs in hiring of staff and selection of board members and volunteers is considered improper. ☐

B. Although there is a historical tie to a religious tradition, the organization looks and acts like a nonreligious organization without any religious content in services or practices. ☐

C. The connection with religious tradition is evident at all levels of mission, staff, governance, support and programming. Participation in religious activities may be required of service recipients. ☐

D. A strong connection with the religious community exists with overt or explicit religious messages or activities included in services but service recipients allowed to opt out of religious activities. ☐

E. Some religious tradition activities still exist but generally not clearly expressed in services or organizational practices (may be connected to nonverbal acts of compassion and care). Staff not required to be a member of a particular religious tradition. ☐

F. A partnership or collaboration between a nonreligious entity and a religious congregation or an explicitly religious organization. The congregation or religious organization provides volunteer and in-kind support to the partnership. ☐

G. Other (Please describe)

_____

_____

_____

6. Does your organization's incorporation papers, by-laws, or mission statement:

A. Clearly include references to use of religion or faith in services Yes ☐ No ☐

B. Refer to values that are consistent with a religion or faith tradition Yes ☐ No ☐

C. Contain only nonreligious content or references Yes ☐ No ☐

7. Are religious reading materials available for service recipients in areas such as the waiting room or other public areas? Yes ☐ No ☐

8. Are sacred images or art with religious themes displayed anywhere in your organization's facility? Yes ☐ No ☐

9. Are any of your services based on the principle that service recipients are more likely to achieve desired outcomes if they undergo a spiritual or religious change? Yes ☐ No ☐

10. During the past six months, how many times would you estimate staff or volunteer meetings have included a prayer or devotional? (*Check only one*)

Never ☐ Once or twice ☐ Three or more times ☐

11. Please check the box that **best indicates** the degree of importance of the following activities to your mission or service program(s):

Activity	Not At All Important	Not Too Important	Neither Important or Unimportant	Somewhat Important	Very Important
A. Distribution of religious texts or material to service recipients					
B. Providing information about local congregations					
C. Meeting service recipients' material needs					
D. Helping service recipients become part of a church, temple or mosque					

E. Praying with individual service recipients					
F. Putting religious principles into action by demonstrating caring					
G. Praying with groups of service recipients (other than before meals)					
H. Using religious beliefs/messages to instruct/encourage service recipients					
I. Encouraging service recipients to have a religious conversion					
J. Building long term supportive relationships with service recipients					
K. Advocating for social or economic justice for service recipients					
L. Demonstrating God's love to service recipients					
M. Helping service recipients gain life skills					

12. What is your organization's policy regarding religious discussions with service recipients? (*Check only one*).

Never allowed ☐

Allowed, but only if a client brings it up ☐

Allowed, staff and volunteers use their own judgment ☐

Encouraged ☐

Mandatory ☐

Other (Please specify) _____

13. Approximately what year was your organization founded? _____

14. In what year did your organization begin providing services to the general community? _____

15. Which of the following **best describes** the geographic area your organization primarily serves (*Check only one*).

Urban ☐

Rural ☐

Suburban ☐

Statewide ☐

Nationwide ☐

Regional (Please specify region) _____

16. Check Yes or No to indicate the type of service(s) your organization provides. (*Specify other services on the blank line below*)

	Yes	No
Adult Mentoring/GED tutoring	☐	☐
Budgeting/Money Management	☐	☐
Child Day Care	☐	☐
Clothing	☐	☐
Community Development	☐	☐
Counseling or Mediation	☐	☐
Crisis Intervention	☐	☐
Domestic Violence	☐	☐
Emergency Assistance (financial)	☐	☐
Employment or Life Skills	☐	☐
Family Support/Parenting	☐	☐
Food/Meals	☐	☐
Foster Care or Adoption	☐	☐
Health Service/Education	☐	☐
Housing/Shelter/Homeless Services	☐	☐
Immigration Services (migrant or refugee)	☐	☐
Mental health or Substance abuse	☐	☐
Seasonal (ex. Christmas, Back-to-School)	☐	☐
Senior Programs (ex. adult day care)	☐	☐
Transportation	☐	☐
Youth Programs (afterschool, mentoring)	☐	☐

Other Services _____

17. Please rank by order of importance the three (3) primary services identified in question 16 that were provided by your organization during fiscal year 2006. (Rank from 1-3 with 1 being the most important.)

1. _____

2. _____

3. _____

18. Please check the box that **best indicates** the current status of your organization's resources/capacity/ability to carry out your mission or service program(s):

Resource/Capacity Elements	**High**	**Moderate**	**Low**	**None**	**N/A**
Written mission statement with clear expression of reason for existence, values and purpose					
Regular assessment done of ability of existing services to meet needs of target population					
Demonstrated ability to fine-tune existing program(s) and create new programs to meet needs of new service recipients					
Existence of electronic database and program management reporting system					
Ability to measure outcomes/effectiveness of services					
Solid financial plans with budget integrated into operations and used as a tool for strategic decision-making					
Well developed internal fund-raising ability and access to external fund-raising expertise					
Formal internal controls for all financial operations checked by annual outside audit					
Organization well known in the larger community as participant in community change					
Board members from variety of backgrounds that provide strong direction and support					
Board members represent the public, identify organization performance targets, and hold management accountable via annual reviews					
Human resource management system that targets recruitment, development and retention of staff					
Existence of volunteer recruitment system that actively recruits volunteers based on written volunteer job descriptions and provides ongoing volunteer training and management					
Physical infrastructure (buildings and office space) that meets current and immediate future needs					
Existence of reliable technological infrastructure – telephone/fax/computers/email/website					

Adapted from The Marguerite Casey Foundation Organizational Capacity Assessment Tool (Marguerite Casey Foundation, n.d.) a derivative of the McKinsey Capacity Grid (McKinsey & Company, 2001)

Questions 19 to 27 ask for specific numbers or percentages. If specific information or valid estimates are not available please leave question blank rather than guessing.

19. What was the total number of people served by your organization during fiscal year 2006? _____

20. Please indicate the age group percentages (%) of the total number served during fiscal year 2006, *please total to 100%:*

Age Groups	
Seniors (65+)	____%
Adults (24-64)	____%
Young Adults (19-24)	____%
Youth (13-18)	____%
Children (0-12)	____%
	100%

21. Please indicate the race/ethnic group percentages (%) of the total number served during fiscal year 2006. (*Please total to 100%)*

Race/Ethnic Group		
White/Caucasian	____%	
Black/African American	____%	
Asian/Pacific Islander	____%	
Hispanic/Latino	____%	
Native American	____%	
Middle Eastern	____%	
African	____%	
Other	____%	_____
	100%	Please specify

22. How many (*number of*) employees/volunteers does your organization currently have?

Paid full-time employees (at least 35 hours/week) _____
Paid part-time employees (<35 hours/week) _____
Volunteer Board Members _____
Other Volunteers (10 hours or more/week) _____
Other Volunteers (<10 hours/week) _____
Other (please describe) _____

23. For the employees identified in the previous question, please note how many employees, if any, are shared with (i.e. also work in) a church, synagogue, temple or mosque or other religious institution associated with your organization:

Shared paid full-time employees (at least 35 hours/week) _____
Shared paid part-time employees (<35 hours/week) _____

24. What is the highest level of education of your organization's employees and volunteers? Please indicate number of employees and volunteers at each level of education.

	# Employees	# Volunteers
High school or less	_____	_____
Some college	_____	_____
Bachelor's degree	_____	_____
Masters' degree	_____	_____
M.D./Ph. D	_____	_____

25. What is the business or professional status of your Founder(s) and/or Board/Governing Body Members? For each business/professional category below, check the appropriate box to indicate whether Founder(s) and/or Board/Governing Body Member and then indicate the total number of people, if any, on the line provided.

Business/Professional Category	Founder #	Board/GB #
Business owner	☐ ___	☐ ___
Corporate Executive/Representative	☐ ___	☐ ___
Government Representative	☐ ___	☐ ___
College/University Faculty	☐ ___	☐ ___
Physician	☐ ___	☐ ___
Attorney	☐ ___	☐ ___
Minister/Religious Leader	☐ ___	☐ ___
Social Work or other Helping Profession	☐ ___	☐ ___
No business or professional status	☐ ___	☐ ___

26. Approximately what was your organization's annual budget for fiscal year 2006?

- None-All volunteer ☐
- Below $50,000 ☐
- $50,000 to $99,000 ☐
- $100,000 to $249,999 ☐
- $250,000 to $499,999 ☐
- $500,000 to $749,999 ☐
- $750,000 to $999,999 ☐
- $1-2 million ☐
- $2-5 million ☐
- Over $5 million ☐

27. What percentage (%) of your organization's income for fiscal year 2006 came from each of the following sources. (*Please total to 100%)*

Congregations/other religious sources	_____%
Government grants/contracts	_____%
Nonreligious foundations	_____%
Religious foundations	_____%
Corporations	_____%
Fund-raising events/business ventures	_____%
United Way	_____%
Individual donations	_____%
Fees-for-services (client or third party such as Medicaid)	_____%
Endowment/investment income	_____%
Other (Please specify)_____	_____%
Total	100%

28. For each entity below, check the type of relationship your organization was involved in during fiscal year 2006, if any. These relationships may range from informal to formal, unstructured to structured, or cooperative to collaborative relationships. (Non-Monetary ex. office space, volunteers; Services ex. co-delivered, referrals) (*Check all that apply*)

	Funding	Services	Non-Monetary	Other
Federal government agency/commission	☐	☐	☐	☐
State government agency/commission	☐	☐	☐	☐
Local government agency/commission	☐	☐	☐	☐
Nonreligious nonprofit organization	☐	☐	☐	☐
Religiously affiliated nonprofit organization	☐	☐	☐	☐
Private foundation	☐	☐	☐	☐
Civic organization (ex. Rotary or Junior League)	☐	☐	☐	☐
Medical facility (hospital or clinic)	☐	☐	☐	☐
Special purpose coalition (ex. Homelessness)	☐	☐	☐	☐
Religious group (congregation, temple, mosque)	☐	☐	☐	☐
For-profit business	☐	☐	☐	☐
College/University	☐	☐	☐	☐
Other entity (Please specify below)	☐	☐	☐	☐

_____

29. Is your organization or any program of your organization a member of any national, state or local professional organizations (i.e. Alliance for Children & Families, Community Development Alliance, etc.)?

Yes ____ (Please list on lines below) No ____

_____

_____

30. Does your organization or any program of your organization have national or regional certification (i.e. COA, NAEYC, JCAHO)?

Yes ____ (please list on lines below) No ____

_____

31. A number of policy changes have occurred in the human services field within the last 15 years that have impacted service delivery. These changes include but are not limited to changes in funding, involvement of for-profit organizations, welfare reform, and the White House Faith-Based and Community Initiative.

Using the space provided below list any policy changes that have affected your organization and its services and describe the positive or negative impacts of the policy change on your organization/services.

APPENDIX D

Table D1

Study Variable Details

Literature Source	Concept	Variable Label	Survey Question(s)	Hypothesis
		Time Factors		
Smith, 2002	Policy Changes	Policy Changes	31	2a, 2b
Kearns, et al., 2005	Organization life cycle	Age of organization in years	13	1, 2b
Monsma, 2007		Year service provision began	14	2b
		General Environment & Task/Field Factors		
Monsma, 2007	Sociopolitical/cultural elements	Organization legal status	4	1, 2b
DiMaggio & Powell, 1983		Professional membership/ certification	29, 30	2a
Baylor, 2004	Task/Field & Programmatic	# people served by age group	20	1
Baylor, 2004		% of people served by ethnic group	21	1
Ebaugh, et al., 2003	Resource Dependence	Annual budget in $	26	2b
Ebaugh, et al., 2003		Type of funders	27	2a
Ebaugh, et al., 2003; Kearns, et al., 2005	Partnerships/ collaborations	Partnerships/ collaborations	28	2b

(continued)

Table D1

Study Variable Details (continued)

Literature Source	Concept	Variable Label	Survey Question(s)	Hypothesis
		Internal Organization Factors		
Kearns, et al., 2005	Board Composition	Business/professional status of board members	25	2a
Ebaugh, et al., 2003	Programmatic decisions	Type of service(s) provided	16	1
Goggin & Orth, 2002; Sider & Unruh, 2004	Programmatic & Organization culture	Inclusion of religious/ nonreligious elements in program/services	7, 8, 9, 11,12	1
Kearns, et al., 2005	Human resources	#FT /PT staff and volunteers	22, 23	2b
Monsma, 2007		Educational level of staff/volunteers	24	2a
McKinsey & Co., 2001	Other resources	Organizational resources/capacity	18	1
Ebaugh, et al., 2003	Organization values/culture	Organizational identity/culture	5, 6, 10, 12	1

APPENDIX E

Table E1

Data Screening for Statistical Assumptions, Interval/Ratio Variables Prescreened for Normality, Outliers, Linearity, and Multicollinearity Based on DV Grouping: Faith-Based (FBO) and No Religious Affiliation (NRO)

Variable Name	Variable Label/ Description	Individual Variable or Grouping Concept	Assumption Screening Outcome - Normality	Assumption Screening Outcome - Outliers	Assumption Screening Outcome - Linearity	Assumption Screening Outcome – Multicolli-nearity
yearsserv	Years of service	Individual (prescreened with #served)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: >5; M-TM 4.13 NR: 5/<; M-TM 3.82	No Violation	No Violation w/ #served
#served	Number people served	Individual (prescreened with years of service)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: >5; M-TM 2976.53 NR: 5/<; M-TM 1595.39	No Violation	No Violation w/yearsserv

(continued)

Note. K-S = Kolmogorov-Smirnov test; >5 or 5/< = # univariate outliers; M-TM = skewness difference between mean and trimmed mean

Table E1 (continued)

Variable Name	Variable Label/ Description	Individual Variable or Grouping Concept	Assumption Screening Outcome - Normality	Assumption Screening Outcome - Outliers	Assumption Screening Outcome - Linearity	Assumption Screening Outcome – Multicolli-nearity
age1	Percentage seniors served	Grouping Concept – age groups served (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FB: 5/<; M-TM 3.68 NR: 5/<; M-TM 3.10	No Violation	No Violations age 1-5 together
age2	Percentage adults served	Grouping Concept – age groups served (prescreened as a group)	Violation – K-S test FBO significant, NR not significant; Q-Q Plots non-normal	No Violation FBO: 0; M-TM 1.92 NRO: 0; M-TM 1.00	No Violation	No Violations age 1-5 together
age3	Percentage young adults served	Grouping Concept – age groups served (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation FBO: 5/<; M-TM 2.42 NRO: 5/<; M-TM 1.80	No Violation	No Violations age 1-5 together
age4	Percentage youth served	Grouping Concept – age groups served (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: 5/<; M-TM 2.22 NRO: 5/<; M-TM 3.75	No Violation	No Violations age 1-5 together

(continued)

Note. K-S = Kolmogorov-Smirnov test; >5 or 5/< = # univariate outliers; M-TM = skewness difference between mean and trimmed mean

Table E1 (continued)

Variable Name	Variable Label/ Description	Individual Variable or Grouping Concept	Assumption Screening Outcome - Normality	Assumption Screening Outcome - Outliers	Assumption Screening Outcome - Linearity	Assumption Screening Outcome – Multicolli-nearity
age5	Percentage children served	Grouping Concept – age groups served (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	FBO No Violation – FBO: 0; M-TM 2.43 NRO Violation: 5/<; M-TM 2.08	No Violation	No Violations age 1-5 together
race1	Percentage White/ Caucasians served	Grouping Concept – racial/ethnic groups served (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	No Violation FBO: 0; M-TM 1.86 NRO: 0; M-TM 1.15	No Violation	No Violations age 1-5 together
race2	Percentage Black/African Americans served	Grouping Concept – racial/ethnic groups served (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	No Violation FBO: 0; M-TM -10.53 NRO: 0; M-TM -.59	No Violation	No Violations race 1-8 together

(continued)

Note. K-S = Kolmogorov-Smirnov test; >5 or 5/< = # univariate outliers; M-TM = skewness difference between mean and trimmed mean

Table E1 (continued)

Variable Name	Variable Label/ Description	Individual Variable or Grouping Concept	Assumption Screening Outcome - Normality	Assumption Screening Outcome - Outliers	Assumption Screening Outcome - Linearity	Assumption Screening Outcome – Multicolli-nearity
race3	Percentage Asian/Pacific Islanders served	Grouping Concept – racial/ethnic groups served (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: 5/<; M-TM 0.2 NRO: 5/<; M-TM 0.55	No Violation	Violation w/ race 6,7
race4	Percentage Hispanic/ Latinos served	Grouping Concept – racial/ethnic groups served (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: 5/<; M-TM 2.00 NRO: 5/<; M-TM 2.70	No Violation	No Violations race 1-8 together
race5	Percentage Native Americans served	Grouping Concept – racial/ethnic groups served (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: 5/<; M-TM 0.33 NRO: >5; M-TM 0.17	No Violation	No Violations race 1-8 together

(continued)

Note. K-S = Kolmogorov-Smirnov test; >5 or 5/< = # univariate outliers; M-TM = skewness difference between mean and trimmed mean

Table E1 (continued)

Variable Name	Variable Label/ Description	Individual Variable or Grouping Concept	Assumption Screening Outcome - Normality	Assumption Screening Outcome - Outliers	Assumption Screening Outcome - Linearity	Assumption Screening Outcome – Multicolli-nearity
race6	Percentage Middle Easterners served	Grouping Concept – racial/ethnic groups served (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: >5; M-TM 0.16 NRO: >5; M-TM 0.44	No Violation	Violation w/ race 3,7
race7	Percentage Africans served	Grouping Concept – racial/ethnic groups served (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: 5/<; M-TM 0.37 NRO: >5; M-TM 1.09	No Violation	Violation w/ race 3,6
race8	Percentage other race/ethnicity served	Grouping Concept – racial/ethnic groups served (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: >5; M-TM 0.41 NRO: 5/<; M-TM 0.29	No Violation	No Violations race 1-8 together

(continued)

Note. K-S = Kolmogorov-Smirnov test; >5 or 5/< = # univariate outliers; M-TM = skewness difference between mean and trimmed mean

Table E1 (continued)

Variable Name	Variable Label/ Description	Individual Variable or Grouping Concept	Assumption Screening Outcome - Normality	Assumption Screening Outcome - Outliers	Assumption Screening Outcome - Linearity	Assumption Screening Outcome – Multicolli-nearity
empvol1	Number FT employees	Grouping Concept – number of human resources (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: 5/<; M-TM -3.9 NRO: 5/<; M-TM 14.08	No Violation	No Violations empvol 1-6 & shared 1,2 together
empvol2	Number PT employees	Grouping Concept – number of human resources (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: 5/<; M-TM 7.06 NRO: 5/<; M-TM 4.84	No Violation	No Violations empvol 1-6 & shared 1,2 together
empvol3	Number Board Members	Grouping Concept – number of human resources (prescreened as a group)	FBO: Violation K-S test significant; NRO: K-S test not significant Q-Q Plots non-normal	Violation – FBO: 5/<; M-TM 3.46 NRO: 0; M-TM 0.11	No Violation	No Violations empvol 1-6 & shared 1,2 together

(continued)

Note. K-S = Kolmogorov-Smirnov test; >5 or 5/< = # univariate outliers; M-TM = skewness difference between mean and trimmed mean

Table E1 (continued)

Variable Name	Variable Label/ Description	Individual Variable or Grouping Concept	Assumption Screening Outcome - Normality	Assumption Screening Outcome - Outliers	Assumption Screening Outcome - Linearity	Assumption Screening Outcome – Multicolli-nearity
empvol4	Number Volunteers10>	Grouping Concept – number of human resources (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: >5; M-TM 13.53 NRO: >5; M-TM 8.66	No Violation	No Violations empvol1-6 & shared1,2 together
empvol5	Number Volunteers<10	Grouping Concept – number of human resources (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: 5/<; M-TM 15.25 NRO: 5/<; M-TM 333.98	No Violation	No Violations empvol1-6 & shared1,2 together
empvol6	Number other	Grouping Concept – number of human resources (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: 5/<; M-TM 0.81 NRO: >5; M-TM 27.88	No Violation	No Violations empvol1-6 & shared1,2 together

(continued)

Note. K-S = Kolmogorov-Smirnov test; >5 or 5/< = # univariate outliers; M-TM = skewness difference between mean and trimmed mean

Table E1 (continued)

Variable Name	Variable Label/ Description	Individual Variable or Grouping Concept	Assumption Screening Outcome - Normality	Assumption Screening Outcome - Outliers	Assumption Screening Outcome - Linearity	Assumption Screening Outcome – Multicolli-nearity
shared1	Number shared FT employees	Grouping Concept – number of human resources (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: >5; M-TM 0.4 NRO: 5/<; M-TM 0.16	No Violation	Violation w/ shared2
shared2	Number shared PT employees	Grouping Concept – number of human resources (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: 5/<; M-TM 0.25 NRO: 5/<; M-TM 0.23	No Violation	Violation w/ shared1

(continued)

Note. K-S = Kolmogorov-Smirnov test; >5 or 5/< = # univariate outliers; M-TM = skewness difference between mean and trimmed mean

Table E1 (continued)

Variable Name	Variable Label/ Description	Individual Variable or Grouping Concept	Assumption Screening Outcome - Normality	Assumption Screening Outcome - Outliers	Assumption Screening Outcome - Linearity	Assumption Screening Outcome – Multicolli-nearity
emped1	Number employees-HS	Grouping Concept – Number employees by educational level (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: 5/<; M-TM 2.32 NRO: 5/<; M-TM 11.01	No Violation	Violation w/ emped2
emped2	Number employees-some college	Grouping Concept – Number employees by educational level (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: 5/<; M-TM 3.12 NRO: 5/<; M-TM 7.37	No Violation	Violation w/ emped1,3,4

(continued)

Note. K-S = Kolmogorov-Smirnov test; >5 or 5/< = # univariate outliers; M-TM = skewness difference between mean and trimmed mean

Table E1 (continued)

Variable Name	Variable Label/ Description	Individual Variable or Grouping Concept	Assumption Screening Outcome - Normality	Assumption Screening Outcome - Outliers	Assumption Screening Outcome - Linearity	Assumption Screening Outcome – Multicolli-nearity
emped3	Number employees-Bachelor's	Grouping Concept – Number employees by educational level (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: 5/<; M-TM 1.62 NRO: 5/<; M-TM 4.65	No Violation	Violation w/ emped2,4,5
emped4	Number employees-Masters'	Grouping Concept – Number employees by educational level (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: 5/<; M-TM 1.47 NRO: 5/<; M-TM 5.29	No Violation	Violation w/ emped2,3,5

(continued)

Note. K-S = Kolmogorov-Smirnov test; >5 or 5/< = # univariate outliers; M-TM = skewness difference between mean and trimmed mean

Table E1 (continued)

Variable Name	Variable Label/ Description	Individual Variable or Grouping Concept	Assumption Screening Outcome - Normality	Assumption Screening Outcome - Outliers	Assumption Screening Outcome - Linearity	Assumption Screening Outcome – Multicolli-nearity
emped5	Number employees-M.D./Ph. D	Grouping Concept – Number employees by educational level (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: 5/<; M-TM 0.21 NRO: 5/<; M-TM 0.47	No Violation	Violation w/ emped3,4
voled1	Number volunteers-HS	Grouping Concept – Number of volunteers by educational level (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: 5/<; M-TM 7.52 NRO: 5/<; M-TM 9.21	No Violation	Violation w/ voled2
voled2	Number volunteers-some college	Grouping Concept – Number employees by educational level (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: 5/<; M-TM 3.78 NRO: 5/<; M-TM 13.9	No Violation	Violation w/ voled1,3
voled3	Number volunteers-Bachelor's	Grouping Concept – Number employees by educational level (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: 5/<; M-TM 10.78 NRO: 5/<; M-TM 10.16	No Violation	Violation w/ voled2

(continued)

Note. K-S = Kolmogorov-Smirnov test; >5 or 5/< = # univariate outliers; M-TM = skewness difference between mean and trimmed mean

Table E1 (continued)

Variable Name	Variable Label/ Description	Individual Variable or Grouping Concept	Assumption Screening Outcome - Normality	Assumption Screening Outcome - Outliers	Assumption Screening Outcome - Linearity	Assumption Screening Outcome – Multicolli-nearity
voled4	Number volunteers-Masters'	Grouping Concept – Number employees by educational level (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: 5/<; M-TM 2.75 NRO: 5/<; M-TM 6.48	No Violation	No Violation
voled5	Number volunteers-M.D./Ph. D	Grouping Concept – Number employees by educational level (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: 5/<; M-TM 1.76 NRO: 5/<; M-TM 0.56	No Violation	No Violation
foustat1	Founder-business owner	Grouping Concept – Number key decision-maker – Founder -by status (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: 5/<; M-TM 0.81 NRO: 5/<; M-TM 0.14	No Violation	Violation w/ foustat2, 4, 6
foustat2	Founder-corporate executive/ representative	Grouping Concept – Number key decision-maker – Founder - by status (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: 5/<; M-TM 0.16 NRO: 5/<; M-TM 0.10	No Violation	Violation w/ foustat1, 4, 6

(continued)

Note. K-S = Kolmogorov-Smirnov test; >5 or 5/< = # univariate outliers; M-TM = skewness difference between mean and trimmed mean

Table E1 (continued)

Variable Name	Variable Label/ Description	Individual Variable or Grouping Concept	Assumption Screening Outcome - Normality	Assumption Screening Outcome - Outliers	Assumption Screening Outcome - Linearity	Assumption Screening Outcome – Multicolli-nearity
foustat3	Founder-government representative	Grouping Concept – Number key decision-maker – Founder - by status (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: 0 M-TM const NRO: 5/<; M-TM 0.12	No Violation	Violation w/ foustat3,5
foustat4	Founder-college/ university faculty	Grouping Concept – Number key decision-maker – Founder - by status (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: 5/<; M-TM 0.09 NRO: 5/<; M-TM 0.12	No Violation	Violation w/ foustat2, 5
foustat5	Founder-physician	Grouping Concept – Number key decision – maker – Founder – by status (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: 5/<; M-TM 0.07 NRO: 5/<; M-TM 0.21	No Violation	Violation w/ foustat3,4
foustat6	Founder-attorney	Grouping Concept – Number key decision-maker – Founder – by status (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: 5/<; M-TM 0.23 NRO: 5/<; M-TM 0.07	No Violation	Violation w/ foustat1,2

(continued)

Note. K-S = Kolmogorov-Smirnov test; >5 or 5/< = # univariate outliers; M-TM = skewness difference between mean and trimmed mean

Table E1 (continued)

Variable Name	Variable Label/ Description	Individual Variable or Grouping Concept	Assumption Screening Outcome - Normality	Assumption Screening Outcome - Outliers	Assumption Screening Outcome - Linearity	Assumption Screening Outcome – Multicolli-nearity
foustat7	Founder-minister/ religious leader	Grouping Concept – Number key decision-maker – Founder – by status (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	No Violation – FBO: 5/<; M-TM 0.12 NRO: 5/<; M-TM const	No Violation	Violation w/ foustat9
foustat8	Founder-social work/ other helping professional	Grouping Concept – Number key decision-maker – Founder – by status (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: 5/<; M-TM 0.13 NRO: 0 M-TM 0.02	No Violation	No Violation w/ founstat1-9
foustat9	Founder-no business or professional status	Grouping Concept – Number key decision-maker – Founder – by status (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: 5/<; M-TM 0.07 NRO: 0 M-TM 0.06	No Violation	Violation w/ foustat7
bmstat1	Board member-business owner	Grouping Concept – Number key decision-maker – BM – by status (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: 5/<; M-TM 0.78 NRO: 5/<; M-TM 0.47	No Violation	No Violations

(continued)

Note. K-S = Kolmogorov-Smirnov test; >5 or 5/< = # univariate outliers; M-TM = skewness difference between mean and trimmed mean

Table E1 (continued)

Variable Name	Variable Label/ Description	Individual Variable or Grouping Concept	Assumption Screening Outcome - Normality	Assumption Screening Outcome - Outliers	Assumption Screening Outcome - Linearity	Assumption Screening Outcome – Multicolli-nearity
bmstat2	Board member-corporate executive/ representative	Grouping Concept – Number key decision-maker – BM- by status (prescreened as a group)	Violation – FBO: K-S test significant; NRO: K-S test not significant Q-Q Plots non-normal	Violation – FBO: 5/<; M-TM 0.32 NRO: 5/<; M-TM 0.28	No Violation	No Violations
bmstat3	Board member-government representative	Grouping Concept – Number key decision-maker –BM-by status (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: 0; M-TM 0.02 NRO: 5/<; M-TM 0.14	No Violation	No Violations
bmstat4	Board member-college/university faculty	Grouping Concept – Number key decision-maker –BM-by status (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	No Violations – FBO: 0; M-TM 0.11 NRO: 0; M-TM 0.05	No Violation	No Violations

(continued)

Note. K-S = Kolmogorov-Smirnov test; >5 or 5/< = # univariate outliers; M-TM = skewness difference between mean and trimmed mean

Table E1 (continued)

Variable Name	Variable Label/ Description	Individual Variable or Grouping Concept	Assumption Screening Outcome - Normality	Assumption Screening Outcome - Outliers	Assumption Screening Outcome - Linearity	Assumption Screening Outcome – Multicolli-nearity
bmstat5	Board member-physician	Grouping Concept – Number key decision-maker –BM-by status (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: 0; M-TM 0.06 NRO: 5/<; M-TM 0.08	No Violation	No Violations
bmstat6	Board member-attorney	Grouping Concept – Number key decision-maker-BM-by status (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: 5/<; M-TM 0.17 NRO: 5/<; M-TM 0.10	No Violation	No Violations
bmstat7	Board member-minister/religious leader	Grouping Concept – Number key decision-maker-BM-by status (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: 5/<; M-TM 0.48 NRO: 5/<; M-TM 0.13	No Violation	No Violations

(continued)

Note. K-S = Kolmogorov-Smirnov test; >5 or 5/< = # univariate outliers; M-TM = skewness difference between mean and trimmed mean

Table E1 (continued)

Variable Name	Variable Label/ Description	Individual Variable or Grouping Concept	Assumption Screening Outcome - Normality	Assumption Screening Outcome - Outliers	Assumption Screening Outcome - Linearity	Assumption Screening Outcome – Multicolli-nearity
bmstat8	Board member-social work/other helping professional	Grouping Concept – Number key decision-maker –BM-by status (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: 0; M-TM 0.05 NRO: 5/<; M-TM 0.18	No Violation	No Violations
bmstat9	Board member-no business or professional status	Grouping Concept – Number key decision-maker-BM- by status (prescreened as a group)	Violation – FBO: K-S test significant, NRO: K-S test not significant; Q-Q Plots non-normal	Violation – FBO: 5/<; M-TM 0.44 NRO: 5/<; M-TM 0.14	No Violation	No Violations
funder1	Funding %-congregations /other religious sources	Grouping Concept – funding source percentage (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: 0; M-TM 2.11 NRO: >5; M-TM 2.57	No Violation	No Violations

(continued)

Note. K-S = Kolmogorov-Smirnov test; >5 or 5/< = # univariate outliers; M-TM = skewness difference between mean and trimmed mean

Table E1 (continued)

Variable Name	Variable Label/ Description	Individual Variable or Grouping Concept	Assumption Screening Outcome - Normality	Assumption Screening Outcome - Outliers	Assumption Screening Outcome - Linearity	Assumption Screening Outcome – Multicolli-nearity
funder2	Funding %-government grants/contracts	Grouping Concept – funding source percentage (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: >5; M-TM 3.0 NRO: 0; M-TM 2.20	No Violation	No Violations
funder3	Funding % - noNROeligious foundations	Grouping Concept – funding source percentage(prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: >5; M-TM 0.93 NRO: 5/<; M-TM 2.23	No Violation	No Violations
funder4	Funding %-religious foundations	Grouping Concept – funding source percentage (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: >5; M-TM 0.77 NRO: 5/<; M-TM 1.12	No Violation	No Violations
funder5	Funding %-corporations	Grouping Concept – funding source percentages	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: >5; M-TM 1.10 NRO: 0; M-TM 0.60	No Violation	No Violations

(continued)

Note. K-S = Kolmogorov-Smirnov test; >5 or 5/< = # univariate outliers; M-TM = skewness difference between mean and trimmed mean

Table E1 (continued)

Variable Name	Variable Label/ Description	Individual Variable or Grouping Concept	Assumption Screening Outcome - Normality	Assumption Screening Outcome - Outliers	Assumption Screening Outcome - Linearity	Assumption Screening Outcome – Multicolli-nearity
funder6	Funding %-fund-raising events/business ventures	Grouping Concept – funding source percentage (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: 5/<; M-TM 1.93 NRO: >5; M-TM 0.49	No Violation	No Violations
funder7	Funding source - % United Way	Grouping Concept – funding source percentage (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: >5; M-TM 0.31 NRO: >5; M-TM 2.33	No Violation	No Violations
funder8	Funding %-individual donations	Grouping Concept – funding source percentage(prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: 0; M-TM 2.96 NRO: >5; M-TM 3.89	No Violation	No Violations
funder9	Funding %-fees-for-service	Grouping Concept – funding source percentage (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: >5; M-TM 3.69 NRO: 0; M-TM 2.56	No Violation	No Violations

(continued)

Note. K-S = Kolmogorov-Smirnov test; >5 or 5/< = # univariate outliers; M-TM = skewness difference between mean and trimmed mean

Table E1 (continued)

Variable Name	Variable Label/ Description	Individual Variable or Grouping Concept	Assumption Screening Outcome - Normality	Assumption Screening Outcome - Outliers	Assumption Screening Outcome - Linearity	Assumption Screening Outcome – Multicolli-nearity
funder10	Funding % - endowment/investment	Grouping Concept – funding source percentage (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: >5; M-TM 1.64 NRO: >5; M-TM 0.89	No Violation	No Violations
funder11	Funding % - other funding	Grouping Concept – funding source percentage (prescreened as a group)	Violation – K-S test significant; Q-Q Plots non-normal	Violation – FBO: >5; M-TM 4.49 NRO: >5; M-TM 2.36	No Violation	No Violations

Note. K-S = Kolmogorov-Smirnov test; >5 or 5/< = # univariate outliers; M-TM = skewness difference between mean and trimmed mean

APPENDIX F

Table F1

DFA Model Building Decision-Making Table

Variable Label	Literature Source	Theoretical Rank	Correlation with DV	Correlation with other Predictors
#people served	Kearns, et al. 2005; Ebaugh et al., 2005; Monsma & Mounts, 2002	3 sources #4 tied	.0312 (very small) .1%shared variance; .792 sig	.126 highest r w/funding raising capacity
Years of service	Twombly, 2002; Kearns, et al. 2005; Gerstbauer, 2002;	3 sources #4 tied	.090 (very small); .8% shared variance; .367 sig	.306 highest r w/budget .003sig
Budget	Ebaugh et al., 2005; Ebaugh et al., 2006; Towmbly, 2002; Monsma & Mounts, 2002; Kearns, et al., 2005	5 sources #2 tied	-.238 (small negative); 5.6% shared variance; .019 sig	.342 highest r w/strategic decision-making capacity .001sig
#paid employees	Ebaugh et al., 2003; Kearns, et al. 2005; Gerstbauer, 2002; Monsma & Mounts, 2002	4 sources #3 tied	-.172 (small negative); 3.0% shared variance; .098 sig	.258 highest r w/funding % government grants/contracts .020sig

(continued)

Table F1 (continued)

Variable Label	Literature Source	Theoretical Rank	Correlation with DV	Correlation with other Predictors
#regular volunteers	Kearns, et al. 2006; Ebaugh et al., 2005; Gerstbauer, 2002; Monsma & Mounts, 2002	4 sources #3 tied	-.091(very small); .8% shard variance; .407 sig	.087 highest r w/fund-raising capacity .438sig
Funding% - congregations/other religious sources	Ebaugh et al., 2003;	1 source #5 tied	.409 (medium); 16.7% shared variance; .000 sig	.456 highest r w/board member minister/religious leader .001sig
Funding% - government grants/contracts	Ebaugh et al., 2006; Ebaugh et al., 2005; Ebaugh et al., 2003; Seley & Wolpert, 2003; Gerstbauer, 2002 ; Monsma & Mounts, 2002	6 sources #1	-.371 (medium negative); 13.8% shared variance; .000 sig	.443 highest r w/board member government rep .003sig
Board composition-government rep	Ebaugh et al., 2006	1 source #5 tied	-.420 (medium negative); 17.6% shared variance; .003 sig	443 highest r w/funding %government grants/contracts .003sig

(continued)

Table F1 (continued)

Variable Label	Literature Source	Theoretical Rank	Correlation with DV	Correlation with other Predictors
Board composition-corporate ex/rep	Ebaugh et al., 2006	1 source #5 tied	-.316 (medium negative); 10% shared variance; .014 sig	.308 highest r w/ HR system capacity .018sig
Board composition-minister/religious leader	Ebaugh et al., 2006	1 source #5 tied	.326 (medium); 10.6% shared variance; .017 sig	.456 highest r w/funding % congregations/ other religious sources .001sig
Capacity-financial controls/audit	Kearns, et al. 2005;	1 source #5 tied	-.319 (medium negative); 10.2% shared variance; .001 sig	.401 highest r w/ HR system capacity .000sig
Capacity-HR system	Kearns, et al. 2005;	1 source #5 tied	-.307 (medium negative); 9.4% shared variance; .003 sig	.401 highest r w/ financial controls/audit capacity .001sig

(continued)

Table F1 (continued)

Variable Label	Literature Source	Theoretical Rank	Correlation with DV	Correlation with other Predictors
Capacity-strategic decision-making	Kearns, et al. 2005;	1 source #5 tied	-1320 (small negative); 1.7% shared variance; .184 sig	.410 highest r w/ fundraising capacity .000sig
Capacity-fundraising	Kearns, et al. 2005;	1 source #5 tied	-.055 (very small); .3% shared variance; .589 sig	.410 highest r w/ strategic decision-making- capacity .000sig
Broad service area – counseling	Towmbly, 2002; Seley & Wolpert, 2003; Monsma & Mounts, 2002; Gerstbauer, 2002; Ebaugh et al., 2005	5 sources #2 tied	-.051 (very small); .3% shared variance; .608 sig	.406 highest r w/ life skills/ employment
Broad service area – day support	Towmbly, 2002; Seley & Wolpert, 2003; Monsma & Mounts, 2002; Gerstbauer, 2002; Ebaugh et al., 2005	5 sources #2 tied	.299 (medium); 9% shared variance; .002 sig	.218 highest r w/ other services

(continued)

Table F1 (continued)

Variable Label	Literature Source	Theoretical Rank	Correlation with DV	Correlation with other Predictors
Broad service area – emergency services	Towmbly, 2002; Seley & Wolpert, 2003; Monsma & Mounts, 2002; Gerstbauer, 2002; Ebaugh et al., 2005	5 sources #2 tied	.133 (small); 2% shared variance; .180 sig	.482 highest r w/ other services
Broad service area – life skills/ employment	Towmbly, 2002; Seley & Wolpert, 2003; Monsma & Mounts, 2002; Gerstbauer, 2002; Ebaugh et al., 2005	5 sources #2 tied	-.146 (small); 2% shared variance; .134 sig	.406 highest r w/ counseling
Broad service area – other services	Towmbly, 2002; Seley & Wolpert, 2003; Monsma & Mounts, 2002; Gerstbauer, 2002; Ebaugh et al., 2005	5 sources #2 tied	-.002 (very small); 0% shared variance; .988 sig	.482 highest r w/emergency services

Note: Pallant (2007) refers to Cohen's (1988) guidelines for using the correlation value (r) to judge the strength of the relationship. Small correlation = .10 to .29; Medium correlation = .30 to .49; Large correlation = .50 to 1.0

APPENDIX G

DFA Coefficients Results

Standardized Canonical Discriminant Function Coefficients

	Function
	1
Years of service	.100
budget dummy	.373
Number paid employees	-.014
Funding %- congregations/other religious sources	-.513
Funding %- government grants/contracts	.508
Financial controls/audit capacity dummy	.238
HR system capacity dummy	.101
broad service area - day support	-.258
broad service area - emergency services	-.134
broad service area - life skills/employment	.218

Structure Matrix

	Function
	1
Funding %- congregations/other religious sources	-.582
Funding %- government grants/contracts	.545
Financial controls/audit capacity dummy	.491
HR system capacity dummy	.432
budget dummy	.359
broad service area - day support	-.312
broad service area - emergency services	-.216
Number paid employees	.201
broad service area - life skills/employment	.167
Years of service	-.129

Pooled within-groups correlations between discriminating variables and standardized canonical discriminant functions. Variables ordered by absolute size of correlation within function.

VITA

Geraldine Lewis Meeks was born on January 9, 1951, in Leaksville, North Carolina, and is a U.S. citizen. She grew up in Roanoke, Virginia, where she attended public school. Dr. Meeks earned her Bachelor of Science degree in Social Work in 1973 from James Madison University and entered the social work profession. Following several years of work, she entered graduate school at Virginia Commonwealth University and graduated with a Master of Social Work degree in 1981. She subsequently practiced as a social worker in community mental health and family practice settings, obtaining her Virginia license as a clinical social worker in 1986. Thereafter, she worked in nonprofit human services in both clinical and management positions.

Dr. Meeks returned to graduate school at Virginia Commonwealth University and obtained a Master of Public Administration degree in 2005. While completing her doctoral studies at Virginia Commonwealth University, she was awarded a doctoral fellowship by the Council and Social Work Education's Minority Fellowship Program and the Jessie Hibbs Graduate Studies scholarship for a promising women scholar with children. During the pursuit of her doctoral degree, she taught an undergraduate research course, presented at a national evaluation conference and was selected as a poster

presenter for the Virginia Council of Graduate Schools Research Forum. Dr. Meeks resides in Chesterfield County, Virginia, with her daughter.